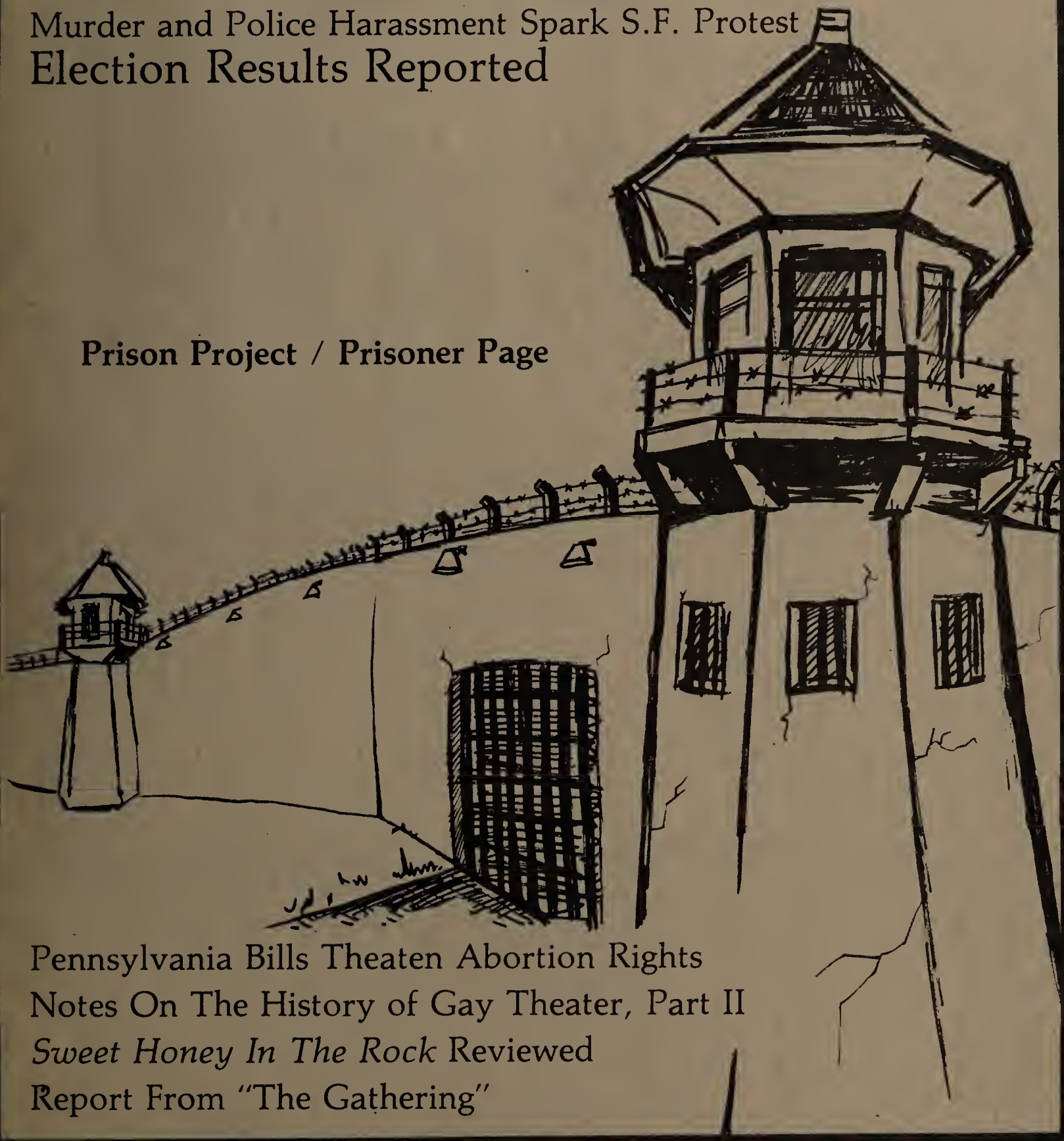


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GayCommunityNews

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Lesbian and Gay Workers Join Union Rally

By Scott Brookie

WASHINGTON, DC — Contingents of several hundred lesbians and gay men swelled the ranks of the AFL-CIO's massive Solidarity Day rally held here on Saturday, Sept. 19. The gay community was also well represented at similar labor rallies on the same day in San Francisco and Los Angeles.

Solidarity Day was called by the 14-million member labor federation to protest the economic program of the Reagan administration. Early predictions of a turnout of 100,000 in Washington were far exceeded by a crowd estimated by the U.S. Park Police at 500,000 and by rally organizers at six to seven hundred thousand.

Many marchers expressed enthusiasm about the day's activities. "I told my union president that I was coming up with the union but I was going to march with the gays," Sam Roland, a member of a Florida transit union, told GCN. "I think it's real important for union people to see that they have brothers and sisters who are in the union who are gay."

Gil Gerard of the National Coalition of Black Gays (NCBG), also talked about the importance of visibility. "Being out here shows that there is a black and gay presence. A lot of times when they show the gay rights movement, they never include third world people," he told GCN.

Thelma Oshin, also of NCBG, said she was marching with her children because "we live in this community; the budget cuts affect us too."

Barry Friedman said that there is an ongoing discussion of gay issues in his Chicago AFSCME local and added, "My lover and I both work for a Family Services Agency and the budget cuts are just destroying our program. We work in child abuse, and the incidence of child abuse rises every time unemployment rises."

Murder, Arrests Spark Gay Anger

By David Morris

SAN FRANCISCO — The recent murder of a gay man on a San Francisco street, coupled with an increasing number of arrests of gay street people for minor offenses, has sparked an angry response from this city's lesbian and

The National Organization of Lesbians and Gays and the National Coalition of Black Gays, both of which had been officially recognized by rally organizers, marched together with the Gertrude Stein Democratic Club, the National Gay Task Force and the Walt Whitman Republican Club in a contingent numbering around 150. Further on in the march came an equal-sized group from Black and White Men Together, Dykes Against Racism Everywhere, Salsa Soul Sisters, the Coalition of Lesbian and Gay Male Socialists and the Lesbian and Gay Focus of the People's Anti-war Mobilization.

Several marchers noted that "a couple hundred" lesbians and gay men paused on the way to their unions to express support to the gay contingents. For some, visibility was not an option. One Connecticut lesbian told GCN, "I'm a member of a teachers' union and I can't afford to be out on my job by marching with a gay group."

Reaction to the gay marchers was largely positive. "People were curious, surprised, amused, pleased," said Mel Boozer of NGTF. No incidents were reported.

There were no lesbian or gay speakers at the rally.

Approximately 10,000 people, including a sizeable gay presence, attended a Solidarity Day rally at Embarcadero Plaza in San Francisco, where they were addressed by, among others, gay San Francisco Supervisor Harry Britt and Howard Wallace of the gay leftist organization Solidarity.

"I hope that Solidarity Day represented a shift toward a new politics based on recognition of the divergent interests of business and labor. In that divergence, it's very clear to me where the interests of gay people lie," Britt told GCN.

Britt added that "the news of the day" was the crowd response to San Francisco Mayor Diane Feinstein, who "received the most

gay community.

A crowd of about 1,000 demonstrated at City Hall on the evening of Monday, Sept. 14, the day after Nicholas Ritus was stabbed to death by assailants, and his companion, Barney Mabus, was seriously injured. Ritus and



Scott Brookie

negative crowd reaction that I've heard any politician get ever." Feinstein has often been at odds with the San Francisco lesbian and gay community.

Solidarity Day events in Los Angeles' Westlake Park drew nearly 8,000 people. Gays and lesbians were represented by contingents from the Stonewall

Democratic Committee, the Pink Triangle Coors Boycott Committee and the Gay and Lesbian Caucus of the California Democratic Council.

Candidates Face Voters In Boston and New York

By Philip Shehadi

NEW YORK — New Yorkers went to the polls on Sept. 22, voting in a primary that was 12 days late and somewhat crippled by the court-ordered absence of all city council races. Voter turnout was reportedly low, reflecting a perceived lack of close races and confusion over the election's postponement.

Two candidates received particularly strong support from New York gay leaders. Brooklyn

Assemblyman Frank Barbaro, who unsuccessfully challenged Edward Koch for the Democratic mayoral nomination, and Manhattan Borough President Andrew Stein, who narrowly defeated challenger David Dinkins in another Democratic race. Both were endorsed by numerous gay leaders as well as Gay and Lesbian Independent Democrats.

How gays voted is impossible to say with precision. In the Manhattan

Continued on Page 13

By Larry Goldsmith

BOSTON — The six incumbent candidates for Boston City Council picked up the first six positions in the Sept. 22 preliminary election, with Councillor Ray Flynn leading the list and most of the seven candidates who received support from Mayor

The Boston Vote

Source: Boston Globe

•1. R.L. Flynn	31,463
•2. C.A. Iannella	25,416
•3. A.L. O'Neil	23,896
•4. F.C. Langone	22,555
•5. J.M. Tierney	17,706
•6. P.F. McDonough	16,771
7. J.M. Kelly	14,755
8. B.C. Bolling	14,570
9. M.A. Hennigan	14,105
10. M.J. McCormack	14,024
11. E.L. McNamara	11,970
12. C.C. Yancey	11,884
13. T.P. McDermott	11,786
14. D. Scondras	11,485
15. F.X. Coppinger	11,012
16. C. Lankhorst	10,163
17. G.P. McHale	10,119
18. P.J. Gillman	9,893
•Incumbent	

Kevin White lagging far behind.

Candidates with names familiar to Boston voters took up strong positions behind the incumbents. Anti-busing activist Jim Kelly placed seventh in unofficial figures published by the Boston Globe, followed by Bruce Bolling, the only one of the so-called "Kevin Seven" to make a strong showing.

Of the candidates who responded to a recent GCN survey (see GCN, Vol. 9, No. 10), Pamela Gillman, Craig Lankhorst, David Scondras and Bolling all placed in the top eighteen from a field of 40 candidates. Scondras ranked fourteenth in the list of choices, with Lankhorst sixteenth and Gillman squeezing in as eighteenth. The eighteen now face a Nov. 3 gen-



Some of the participants in the Sept. 14 rally.

Rink

continued on page 13

continued on page 13

News Notes

quote of the week

"The gay and lesbian movement is not afraid of the moral majority. The women's movement is not afraid of the moral majority. The women's movement is not afraid of resistance to the inevitable victory of feminism in our society. People who are disabled are crying out loud and clear that they have a very strong message for us. Senior citizens are standing up against the definition of them as weak, powerless people who must depend upon charity from the larger society. Environmentalists are saying that the corporations must be accountable. Consumer activists are saying that the corporations must be accountable. All of these people are saying that economic decisions must be accountable to the people. . . . The future of the American left is listening to those constituencies."

— Harry Britt, member of the San Francisco Board of Supervisors, in *In These Times*, August 26-September 1, 1981.

freedom to loiter

BUFFALO, NY — The local branch of the Mattachine Society has filed a class-action lawsuit on behalf of this state's homosexuals seeking to void enforcement against them of the New York loitering law.

According to *The Empty Closet* of Rochester, the suit argues that since the consensual sodomy law has been struck down in court, it should not be illegal to remain in public places to solicit another to engage in sodomy.

"The loitering statute, as now enforced, denies my right and the right of other Gay men and women, to free speech and assembly," said Mattachine president John A. Faulring.

William H. Gardner, the attorney for the plaintiffs, said a class-action suit was chosen over a suit by an individual charged under the law because an individual would be vulnerable to loss of job and other problems.

The unusual step of filing a class-action suit was taken for similar reasons in a lawsuit now before the courts challenging the constitutionality of the Texas sodomy law (see *GCN*, Vol. 9, No. 1).

The suit also charges the Buffalo Police Department with using police officers to entrap gay men and with using photographic and other surveillance at gay bars.

examining the movement

BOSTON — A coalition of Boston area feminists will hold an open forum on the movement against violence against women.

The forum will include speakers on the history and politics of the Take Back the Night march, which has been held here since 1977, and on the general relationship of anti-violence activity to other feminist work.

The second half of the event will be devoted to informal, small-group discussion and socializing.

All women and children are invited. Childcare will be provided. The event will be interpreted for the hearing-impaired and the location is wheelchair accessible with assistance.

A one-dollar donation is suggested to help cover expenses.

The forum will be held from 7:30 to 9:30 p.m. on Friday, October 2 at the Church of the Covenant, 67 Newbury Street, near the Arlington subway stop.

money and clout

CINCINNATI — The name of the Queen City's first openly gay candidate for city council will not be on the November ballot, but Joshua Moore says he will wage an aggressive campaign as a write-in candidate in a prelude to the 1983 race.

Moore's campaign for ballot status fell victim to a unique Cincinnati law that limits potential city council candidates to seeking a maximum 800 signatures on petitions for position on the ballot.

The candidate told *GCN* he is proud he and his volunteers convinced 779 people to sign their names and addresses on behalf of a gay candidate.

Moore, founder of the University of Cincinnati Gay and Lesbian Alliance and a member of the Episcopalian Integrity, turned in 300 names early, only to find only 42 percent validated by the Hamilton County Board of Elections. He blames the Board's "incompetence" and gays' mobility for the failure to gain more authentic registered voters on the petition. People are not aware that they must re-register whenever they move, he said.

He was encouraged by the broad support his campaign has received and wants to continue "to keep people involved," so he will pursue a write-in campaign. Moore says he has been told "there's enough money and clout to elect a gay candidate in the '80s to council here."

unobjective criteria

SACRAMENTO — The California state legislature has voted to eliminate the "diminished capacity" defense used to obtain a light sentence for Dan White, the convicted assassin of San Francisco Mayor George Moscone and Supervisor Harvey Milk.

The controversial legal concept was dubbed the "Twinkle Defense" after White's lawyer argued that emotional stress and consumption of junk food caused diminished mental capacity in his client during the perpetration of the crimes.

A report in the San Diego *Update* quotes California State Senator David Roberti, who sponsored the legislation eliminating the defense, as saying the "diminished capacity as a concept violates the fundamental principle of free will on which our legal system was founded. It permits the jury to use relatively unobjective criteria to determine guilt."

disturbing

DENVER — A jury here has found Carol Lease, executive director of the Colorado Lesbian and Gay Community Center, not guilty of resisting arrest and disturbing the peace, according to *Double Standard*, a Colorado lesbian newspaper.

Lease was arrested last April and charged with disturbing the peace after questioning a police officer about the officer's treatment of two gay men. Two months later, on the same day that Lease filed a complaint against the arresting officer, the Denver City Attorney's office brought additional charges of resisting arrest and interfering with a police officer against her. A judge later dismissed the latter charge, citing insufficient evidence.

"I'm relieved," said Lease after hearing the verdict, "and pleasantly surprised."

Lease said the city had offered several times to plea bargain, but that she refused to compromise.

"I felt it was really important to challenge my arrest and the disturbing of the peace ordinance," she said.

If found guilty, Lease would have faced a maximum \$300 fine and 90 days in jail.

humanist homophobia

SAN DIEGO, CA — Despite the Moral Majority's virulent opposition to "secular humanism," not all avowed humanists disagree with the fundamentalist Christians on social issues.

At a national convention of the American Humanist Association held here recently, Unitarian minister Paul Beattie, president of the Fellowship of Religious Humanists, emphasized in his keynote address that he agrees with the Moral Majority on abortion rights, the ERA, pornography and homosexuality. Beattie said he is especially opposed to lesbians and gay men teaching school.

According to *GALA Review*, a publication of the Gay Atheist League of America, Beattie's speech provoked shouts of protest from his audience.

Beattie's speech notwithstanding, the Association has issued a statement defending homosexuals from "attacks by religious zealots and political demagogues."

nor have i ever been

TALLAHASSEE, FL — Officials at Florida State University have rescinded an order requiring some faculty members and campus organizations to pledge compliance with a recently passed state law against advocating non-marital sex on state-funded campus.

The order, which was withdrawn when legal action was threatened, would have applied specifically to instructors of five non-credit courses containing material relating to gay men and lesbians, according to *The Weekly News (twn)* of Miami.

The order was the first attempt to enforce the Bush/Trask Amendment to the state budget which, according to Senator Alan Trask, one of its sponsors, was designed to bar gay organizations and speakers from colleges by withholding state funds from institutions permitting them.

Steven Goldstein, an American Civil Liberties Union attorney representing the student-run Center for Participant Education at Florida State, said the pledge was a "sexual loyalty oath" which would have a chilling effect on many courses taught at the Center.

"This law's definition of 'sex' is so vague," Goldstein told *twn*, "that the instructor can't be certain what is prohibited and what is not."

The Bush/Trask Amendment has been challenged in separate lawsuits filed by the state commissioner of education and the Florida Task Force, a lesbian and gay rights organization.

conferences

Fighting Women News of New York has planned a **Women's Martial Arts Festival** for October 4 at 1:00 p.m. Tickets will cost \$5 (more if you can, less if you can't). The festival will be held at 465 Lexington Avenue in New York. For more information, call (212) 599-1966. . . . The **National Organization for Women** will hold its last conference before the deadline for ratification of the Equal Rights Amendment in Washington, DC, over the weekend of October 10, 11 and 12. For more information write NOW, 425 13th Street NW, Washington, DC 20004, or call them at (202) 347-2279. . . . The Oasis Center for Human Potential, Dignity/Chicago and Integrity/Chicago will hold their **Third National Conference on Gay and Lesbian Issues** in Chicago from October 23 through 25. The conference will feature Del Martin and Phyllis Lyon. For more information or to register write to Oasis, 7463 N. Sheridan Road, Chicago, IL 60626.



Winning contenders in the Charles River Run cross the finish line: 5km race winners Alden Clark (left) and Jessica Roberts (second from left) and 10km winners Bernice Morry (second from right) and Brad Colman (right). The race, held by Front Runners of Boston on Saturday, Sept. 19, drew participants

from New Jersey, Illinois and New York as well as Massachusetts. The race was held in part as a benefit for *Gay Community News*. The Charles River Run is the only race on the East Coast specifically for lesbians and gay men.

Margot Karle's Death: Questions Remain

By Jil Clark

CENTER MORICHES, NY — Margot Karle, activist attorney with Lambda Legal Defense and Education Fund, was shot in the head in her country home in this resort town near east Hampton on Sunday, September 6.

Karle's body was discovered in the late afternoon by her lover, Barbara Herbert, who was staying with Karle for the weekend, as she often did. Herbert had gone into Manhattan for the day and, according to several reports, when she returned she found Karle's body lying face down on the garage floor near or on top of a rifle which Karle kept hanging on the garage wall. Herbert, who prefers not to talk to the press, has not confirmed this report.

A container of furniture polish was found open in the living room when police arrived, according to

Bill Thom, a Lambda board member.

"The way it's been described to me," said Thom, "the most plausible explanation was that she was reaching up to get the rifle to polish the stocks and it fell. Maybe she'd gone out to the garage to polish some furniture and saw the gun and decided to polish that, too."

Thom and another person connected with Lambda, who prefers not to be named, also told *GCN* that Herbert has said that she found Karle's desk calculator running and papers spread out on her desk as if she'd been working. Neither Herbert nor the police have confirmed this, however.

Roz Richter, who worked closely with Karle at Lambda, said Lambda staff and board members are beginning to accumulate information about Karle's activities and

conversations in the last two weeks of her life, "but until we have some more information from the police, it's frightening to me to speculate on rumors. Every little piece creates a different story. With the same facts you can make it look like suicide, you can make it look like homicide, you can make it look like an accident. We are awaiting the results of the police investigation before we draw any conclusions."

Suffolk County Police Detective Richard Zito, who is investigating Karle's death, said he is not drawing any conclusions at this time about whether it was an accident, suicide, or murder. Zito said he will not divulge any information about the investigation until it is completed, "which could take months." The coroner's report will not be released until that time. Zito confirmed only that Karle's

death was caused by a gunshot and that he is convinced that Herbert did not kill Karle. He added that he is attempting to determine "the origin" of the shotgun, which belonged to Karle.

Zito commented that many friends of Karle's have called him to express their conviction that she did not commit suicide.

"Everyone that's associated with her that I've spoken to has been less than candid," Zito told *GCN*. "I think they're protecting her . . . by giving only positive sides. But I've never seen this done to this degree before, and I've been doing this work for years. It's almost like there's a campaign on to view this as an accident, if you see what I'm getting at."

"But this doesn't help an investigation," he continued. "What helps is to know what a person was thinking, what kind of stress they were under. . . . Sometimes fighting all those causes can get to be burdensome."

Roz Richter, who worked with Karle at Lambda, commented, "Yes, I know that's what they'd like to believe: the overworked activist that just suddenly cracks under the pressure. It's easy for the

police to say she killed herself. 'She was a lesbian, therefore she must have killed herself.' They are extremely homophobic.

"But to everyone who was close to her suicide doesn't seem to make sense. She left her life, her [law] practice, in total chaos, and she was totally devoted to her work."

"She wasn't any more over-extended in the last two weeks than at any other time before. In fact, she'd recently had a two week vacation."

Thom noted that, aside from the apparent lack of motivation, it would be "extremely difficult and awkward for someone not very tall to shoot themselves in the head with a rifle." (Karle was about five feet six inches tall.)

Thom continued, "Even if she'd been bending down with the gun in front of her, the expected result would be that she would have fallen backwards — away from the gun. Instead, she fell next to it — or, some people are saying, on top of it."

— filed from Boston

Grief, Praise for Karle

By Philip Shehadi

NEW YORK — More than 350 people jammed the Beth Simchat Torah Gay Synagogue on a bright crisp Sunday afternoon, September 20, to celebrate the life of Margot Karle, lesbian feminist attorney and activist.

Family, friends, colleagues and admirers joined in a tribute to a life that was, by all accounts, extraordinary. Speakers praised her rare, tireless devotion to the rights of women, gays and other disenfranchised groups.

The hour-long service planned by women friends of Margot filled the synagogue, of which she was a member, with praise and grief but also with laughter and memories. Barbara Herbert, her lover, related how a 12-year-old Margot, already, it seems, a budding lawyer, left the tooth fairy not only a tooth but a note asking the fairy to acknowledge in writing the receipt of the tooth. "It was the first of a number of conversations she had with fairies in her life," smiled Barbara.

Several speakers mentioned Margot's culinary skills, the gourmet meals she always cooked with an extra pinch of spice. Zest, style and generosity marked her life and work, whether comforting assault victims in the middle of the night, defending abused tenants and consumers, or challenging the State of New York and the U.S. Justice

Department on behalf of lesbians and gay men.

Roz Richter of the Lambda Legal Defense and Education Fund, of which Margot was president, called Margot an inspiration to the countless individuals and organizations she worked with and for. "At 3:00 a.m. when the rest of us said the work was good enough she kept on going. She insisted on re-writing arguments, she rummaged through drawers to check citations. She was so committed that it couldn't be just good enough, it had to be excellent."

As an open lesbian in a profession in which there are few, Margot was a source of strength to women around the country. "She was a symbol of the lives they wanted to lead, the lives they hoped they could lead and the lives they were leading."

Driven, if not consumed, by a passion for justice, Margot leaves a stirring example of what one of us can achieve, acating more often than not in a hostile world. And the future without her? For Civil Court Judge Chris Glen, "We must make sure the work gets done no matter how much harder it is without Margot to help us."

Donations in Margot's memory can be made either to the Lambda Legal Defense and Education Fund in New York or to a memorial scholarship fund being set up in her name. The fund will send high-

ly motivated women to City College in New York, which Margot attended. Donations to Lambda and inquiries about the memorial scholarship fund should be sent to Lambda, 132 West 43rd Street, New York, NY 10036.

Palo Alto Gay Rights Law Will Be Decided by Voters

By Michelle Mercer

PALO ALTO, CA—Residents of this city will vote November 3 on a proposed gay-rights ordinance which would prohibit discrimination in housing, employment and business services on the basis of sexual orientation.

Drafted by members of the Palo Alto Coalition for Equal Rights (PACER), the ordinance was placed on the ballot by a six-to-three majority of the Palo Alto City Council on June 22.

The ordinance would make it unlawful for a person or business to discriminate against another person on the basis of sexual orientation, actual or supposed, in employment, union membership, real estate transactions, the providing of goods or services and the use of city facilities made available to the general public. It would require employers and labor organizations with five or more employees or members to post notices advising that discrim-

ination on the basis of sexual orientation is prohibited by law.

The developments in Palo Alto are related to a similar campaign waged in Santa Clara County, where Palo Alto is located, and in the city of San Jose almost two years ago. In that campaign, existing gay-rights ordinances were challenged by a coalition of religious groups and brought to a vote in a referendum election in June, 1980. Although both ordinances were soundly defeated (by three to one in Santa Clara County and two to one in San Jose), the county-wide measure lost in Palo Alto by only 251 votes, less than one percent of the total vote in the city. The results were encouraging to members of the Palo Alto lesbian and gay community who had already initiated an effort for a local gay-rights ordinance in 1979.

While the battle over gay rights was heating up in Santa Clara County and San Jose, gay residents of Palo Alto asked the Palo Alto Human Relations Commission (HRC) to recommend to the city council that it adopt such an ordinance. The Commission appointed a nine-member Task Force on Sexual Orientation which then distributed a questionnaire on the nature and extent of anti-gay discrimination in the community.

According to former commissioner Michael Kass, a member of the Task Force, the responses to the questionnaire cited "repeated cases of agony and suffering and sadness on the part of members of the [gay and lesbian] community."

The investigation revealed that discrimination against homosexuals includes "denial of employment or promotion, termination from one's job and outright harassment by co-workers." Further, "Over 50 percent of those who answered the questionnaire had experienced actual discrimination in housing or had 'gone to great lengths to conceal. . . [their]. . . sexual orientation' to avoid discrimination," stated the report.

In July, 1980 the HRC decided by a four-to-two vote to recommend to the city council the en-

actment of a sexual-orientation ordinance.

But in October the City Council declined to adopt an ordinance, opting instead for a non-binding city-wide advisory vote. Originally scheduled for March, 1981, the vote was delayed until November because of a state law requiring advisory measures to be voted on during regularly scheduled elections.

According to HRC member Richard Roe, the City Council preferred an advisory measure to adoption of the ordinance because of the June, 1980 referendum on the Santa Clara County ordinance. "For some of the council members, there was a feeling the people had already spoken, while others didn't want to deal with an issue so politically explosive," Roe said.

"An advisory vote would fog the issue, because there would be fighting about the need for an ordinance, rather than consideration of the real issue," said Hal Anjo of the Palo Alto Department of Social and Community Services.

"With the actual words of an ordinance placed in front of people," said PACER member Steve Harris, "voters would know exactly what the ordinance entails. A specific ordinance would help allay fears. Besides, even if an advisory measure passed, there would be no guarantee that anything would happen."

The coalition, which evolved into PACER, drafted an ordinance for Palo Alto similar to existing ordinances in Berkeley, Los Angeles and San Francisco, as well as the measures overturned in Santa Clara County and San Jose. The HRC decided in June, 1981 to recommend that the city council place the ordinance on the ballot and the council voted 6-3 to follow the HRC recommendations.

Roe said that the ordinance is "a statement by this community that it cares about people and disavows prejudice against people. Secondly, it can be hoped that it will protect the rights of gay people. It won't eliminate discrimination but it may be a start."

Zeh Faces New Problems

By David Morris

CINCINNATI — John Zeh, the producer of a gay radio program who recently won his first court battle over felony obscenity charges filed against him when the charges were dismissed (see *GCN*, Vol. 9, No. 8), has encountered new difficulties in getting his message across.

Hamilton County Prosecutor Simon Leis announced on Tuesday, September 22, that he is appealing the decision of Judge Peter Outcalt to dismiss charges arising from a January 3 broadcast of Zeh's "Gaydreams" program over public radio station WAIF. Zeh and WAIF were charged with four counts of distributing obscene material to juveniles when four minors reported to their father that they had heard and tape-recorded a short portion of the program dealing humorously with sexual lubricants.

In addition, University of Cincinnati officials have cancelled a non-credit course entitled "Sexual Subcultures in Cincinnati" which Zeh had been scheduled to teach in

the university's continuing education division.

Ken Service, assistant vice president for public affairs at the university, told *GCN* the course was cancelled because no one had registered for it, but he admitted that at the time it was cancelled three weeks remained of the registration period. Normally, a continuing education course is cancelled only if fewer than ten students have signed up for it at the end of the registration period. Zeh's was the only course cancelled.

Service said that "the notoriety surrounding John Zeh" as a result of the obscenity charges had also been a factor in the cancellation despite the fact that the charges were dismissed. Service claimed the public had confused "Gaydreams" with the course. "We didn't feel it was contributing to anybody's best interest to continue that misunderstanding," he told *GCN*.

The cancellation followed editorials against the course in two Cincinnati daily newspapers.

Zeh pointed out that there is

ample precedent for his course, since he has taught two similar gay-related courses in the continuing education division, and since a tenured professor has taught a fully credited course on sexual subcultures to University of Cincinnati undergraduates.

The American Association of University Professors has scheduled a meeting with university officials and may take action in the case on the grounds that the cancellation is a violation of academic freedom.

Service claims that academic freedom is not at issue since Zeh's course would not have been for credit.

Zeh says the Gay Academic Union in Cincinnati and the university's Gay and Lesbian Alliance, a student group, are also considering taking action.

Because of the appeal, the First Amendment Defense Fund formed when Zeh was first charged, is still seeking donations, which may be mailed to P.O. Box 19158, Cincinnati, OH 45219.

— filed from Boston

Community Voices

the wearing of the red

Dear *GCN*,

Thank you for your recent letter informing me that you'll print my pen pal ad when space is available, I really appreciate it.

This is one prison that doesn't allow gay material in, I sure wish they would, but this place is about 100 years behind the times in their thinking. They don't allow us to wear any items of clothes in red, no red underclothes, socks, blankets, towels, because they say that "homosexuals wear red to convey their availability." Isn't that sick! I mean even if it were true, what would stop the gays from just using orange or blue or whatever to convey their availability? In any case, I'm sure you can see it's really backwards in their thinking.

Again thanks for keeping me in mind and running my ad when space is available. Take special care of you.

Sincerely,
Name Withheld
Lucasville, Ohio 45699

you are not alone

To those with interest:

I am writing to the *GCN* and its readers in regards to articles by Jack Kunsman (i.e., "Prisoners under the New Right" Vol. 9, No. 3, and "On the Inside Looking Out" Vol. 9, No. 4 and last but not least Allen King's article "The Truth about Prison Life," Vol. 9, No. 7). Those who are in prison or have been know just as well as I do that prison is no fun for gays, blacks, hispanics, whites or whatever you are. As for the truth about prison life, there's so much to be released that it cannot, I say, cannot be released in no one article. What should have been in the articles was how we are not given medical care when we rebel against the authorities, how we are refused medical care when needing it, or how we are given so little to eat in overcrowded conditions and made to work for little. This is only some of the things which go on behind the prison walls; in line with a general upsurge in repressive conditions inside prisons which is a crisis within itself. And let us not forget the attacks on inmates by the guards. So when you say "the truth," let them, the people on the outside, know what goes on in the inside, so we can be helped. I could go on for days but my pen is running out of ink so I end this letter. Those who are in prison, keep on keeping on. You are not alone . . .

Scottie A. Jones, F-6488
Drawer R
Huntington, PA 16652

Dear Subscribers,

Our special message to you should be on its way by the time you read this, thanks to the help of the *GCN* Board of Directors and their friends, who gave up an evening of going to exciting meetings in order to fold and stuff. We are all hoping to see our office overwhelmed by responses from all of you.

We'd also like to let those of you who are prisoners know that we didn't want you to feel left out, although we know that your resources for helping us are very limited compared to the rest of our readers. We hope you'll tell your penpals about *GCN* if you can.

So everybody out there, here's your chance to volunteer for *GCN*! Help us find lots of new subscribers as nice as our current ones.



margot karle

To the editor:

The death of Margot Karle is a terrible tragedy for those who knew her and for everyone in the lesbian and gay community. Unfortunately, this tragedy is compounded by the attitude of the press, including *GCN*.

When I received the Sept. 19 issue of the paper I attributed the brevity of the article, and its vagueness, to deadlines, assuming that further news would follow. Instead, the Sept. 26 issue carried no further mention of Margot Karle's life or death. Another leader of the lesbian and gay community is dead, the circumstances seem suspicious, yet the story is whitewashed and buried. In lieu of facts we are left with one vague and brief news story, one somewhat sappy and self-aggrandizing Speaking Out, and no real information. This has the appearance of a news blackout, which is extremely upsetting to those of us who depend on *GCN* for our news.

Too many people in the lesbian and gay community have died in the past few years. Sometimes by accident, sometimes suicide, sometimes murder. Generally it is very difficult to tell which. Frankly, I find the distinctions, especially between suicide and political murder, harder and harder to tell apart as time goes by. Society can always find someone to do its dirty work — if people cannot be socialized to pull the triggers on themselves then someone else will be found to do the job.

Hedging on the news serves no purpose, however, except to confuse people in the community who deserve to know more. This adds to spurious speculation and rumor. The accidental death of a vital and important woman is a terrible thing, yet if this was not the case the information should not be hidden, for cover-ups only breed suspicion. If our leaders are being murdered or driven to suicide we must know; how else are we to work, to plan, and to protect our lives?

Secrecy and silence are what have kept us oppressed for so long. We must not fall into the trap of perpetuating this oppression ourselves. Margot Karle deserves better than our community's continued self-oppression. For us to do otherwise is to do her memory a great disservice.

Kevin M. Cathcart
Cambridge, MA

s&m: sex, not therapy

Dear *GCN*,

My parents just sent the 12 September issue of *GCN* to me here in my new home, and I was ecstatic to see all the victorious headlines on page one!

However, this issue, just like all the others, managed to enrage me when I read the letters. Lorimar Doan in her letter dumped on S&M, a form of sexuality about which she obviously knows very little. It never ceases to disgust me that so many people can pre-judge a phenomenon like S&M without ever having had someone who *participates* in it explain, e.g., "how physical struggle comes into sexuality" or why "working out in a gym" isn't a turn-on. S&M sex is sex, not conflict resolution.

I have no argument with gentle sex, and I don't believe that Pat Califia does, though it may not be our central turn-on. The point is that "feminist" depictions of lesbian sex invariably show it that way, so those of us who like rough sex are left out.

S&M *is not* like heterosexual role-playing. S&M *is* consensual. S&M *is not* violence.

S&M is an important part of my sexuality, and it has been since my earliest childhood. If you're not willing to understand me, then get your politics out of my bedroom and leave me alone!

Please withhold my name, because I would risk physical violence and ostracism from the "feminist"/gay community if I were open about my sexuality.

Toward unity,
Name withheld
Madison, WI

gcn defended

Dear *GCN*,

Letters like George Androvette's in the Sept. 19 issue are just too bad. Unfortunately, they're also legion. How many others have *GCN*'s readers had to suffer in the past few years? It seems there's no end to gynophobic gay men who feel that every issue of every general lesbian and gay publication must give leading place to stories about that most oppressed, neglected, pitiable, and put-upon bunch of (super)heroes — anti-feminist gay men.

Now, I'm not saying Androvette is anti-feminist, but what am I to infer when he scolds "You lesbians and feminist-oriented gay men" for continuing to place "higher priority on women's issues and soft-pedaling men's and general gay interest material"? However, I think he's mistaken, or, since when have the issues addressed in the interview with Califia and Rubin become narrowly lesbian interests? Or, taking the contents of the issue he complains about (Aug. 1), since when has good poetry — lesbian, gay male, or straight — become a narrow interest? Surely every seriously literate person (as opposed to those who read only novels) cares about good literature that arises from any area of human experience — perhaps especially when that area has been as subterranean as lesbian experience. And since when has the life of any homosexual person, lesbian or male, in the days before Stonewall, become a narrowly lesbian interest? I had been eagerly awaiting more about Helen D. Weinstock — and I ain't a lesbian!

In short, I can't at all sympathize with Androvette's gripe about giving the review and interview with the editors of *Lesbian Poetry* precedence on the cover over the NAMBLA story. Nor am I disappointed that there was a 1936 picture of Helen Weinstock and Myrtle rather than the shot of a disordered room that appears with the NAMBLA story on page 1. Helen and Myrtle are more eye-catching than a roomful of wreckage.

Now, I'm not saying that NAMBLA isn't important. I think it and its work — how heartening to read of Peluso's changed status and its possible ramifications! — are among the most important things gay men are engaged in. But how many gay men support them? How many gay men support the really outstanding gay male publications, *Gay Sunshine* and *Fag Rag*? How many are out on the street when gay freedoms have to be defended and/or extended? Doing any of these things with some regularity does more for gay liberation than a million nights spent snorting poppers on the dance floor in some San Francisco gaybar and copping a feel of the latest hunk at the tubs.

Now, I'm not saying Androvette doesn't do one or all of these things rather than, or in addition to, being a bar-and-bath-fly and a good gay consumer. I don't know. But the narrow-mindedness and meanspiritedness his letter shows reminds me of far too many gay men I've met over the years. Such men have finally made me ashamed to answer to the word "gay." These days I say I'm "gay-supportive," hoping that my support for gay liberation will come through instead of a declaration that I participate in a "lifestyle" that is repugnant to me. For gay men living the "gay male lifestyle" are still, maybe more than ever, like their straight counterparts — sorely in need of a greater sense of sexual justice and equity as well as a diminished sense of their own importance.

Ray Olson
St. Paul, MN

A Prison Project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

face reality

Dear *GCN*,

With the rise of the illustrious New Right in government and ultra conservative fundamentalist religious fanatics preaching their ways upon everybody, it is becoming increasingly obvious that the gay community is losing its ground. The mere introduction of such a bill as the "Family Protection Act" so early in the new administration is clear evidence of the government's motives and intentions of totally subduing a large minority of women and men: the gay community. On a daily basis, we read or hear of instances of violence; uninhibited attacks by straights, police harassment and brutality, new anti-gay laws being drawn up and passed, even attacks on gays by gays (which I am convinced are influenced by the New Right's agenda). All in all, we are entering a period of time in which the only salvation can be unity by all.

A disease called apathy runs rampant around us all and seems to infest every crack and crevice. The majority of gays are too wrapped up in the fantasy land of clubs and bars. With people being alcohol drenched and polluted by the steady stream of drugs, reality just simply does not exist!!

Those who are well established and consider themselves gay but out of the mainstream life live with the false notion that their financial security will cover them in times of trouble. Those who are able to keep up the "straight image" carry themselves with a degree of acceptability among straight people also carry a false security blanket. The fact is, no matter who you are or what you conceive yourself to be, it is highly likely that the New Right will take its toll on you. We are perhaps first on their list to be targeted and put away.

Consider that in the past election, the evangelicals were heavily responsible for the outcome. It was the fundamentalists who were pivotal in blocking ratification for passage of ERA Amendments in 15 states. It was the fundamentalists who successfully targeted those liberals who took their stands on gay rights, abortion, ERA, and other civil liberties issues. Consider the fact that these so-called churches and institutions of god are spreading across the nation at an alarming rate, influencing people into their beliefs and soaking them for as much money as they need to do their bidding. All it takes is time, money, numbers and, finally, influence in government, and it seems that politics bow down to their every demand. We are the targeted ones.

Why is it that so often we hear of the gay community coming under attack from all sides, yet it seems that little effort is put into countering the attacks, there is little response. Thus far, it is sad and unfortunate to see such a potentially powerful force in numbers as we possess being totally unused. Given the circumstances, it is quite possible that we may see another Nazi Germany era, should apathy persist. Maybe or maybe not in the form of concentration camps. Maybe insane asylums, jails or other profound institutions would be set up.

Granted there are many groups setting up to respond to our attackers, but do they really have the full support of the gay community? If there are groups already established and fighting, why have limits already been imposed on our lifestyle? The growing threat of hatred and bigotry seems to overwhelm those of us who care enough. The only hope lies in a time when all of us can be aware of the oppression that we face and realize that the time to care enough is now!

Love to all
Paul Flynn
Revere, MA

***GCN* welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield Street, Boston, MA 02108.**

Gay Community News

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Speaking Out

Gay Youth Need Our Support

By George Smith

I am not a writer, nor am I a politician, however, I have been a “politically active” member of the Boston gay community for the last four of my twenty years, and I feel it is time for me to address, as best I can, the people and the “cause” I have been trying to serve.

I am at a loss for words to describe the disillusionment I have experienced in the past year with what I once referred to as the “spirit of lesbian and gay pride.” No, I am not referring to the Lesbian/Gay Pride Committee (of which I have been a member in past years). I am referring to the “brotherhood and sisterhood of lesbians and gay men” that I have read about on these pages since the age of 15.

I have been what my sophomore-year biology books referred to as a “practicing homosexual” since the age of 12. Entering into our teenage years, however, my “lover” could not face his own sexuality and retreated into the closet, leaving me to face what I thought was to be the turning point of my life, *coming out*, alone.

At the rebellious age of 15, through the contacts found in the Boston *Phoenix*, I marched through the doors of the Charles Street Meeting House in late 1977.

Back in the days when Elaine Noble and Anita Bryant plastered the pages of *GCN*, the Meeting House was the home of Project Lambda, a support group for Gay Youth, 18 and under. The project had, at one time, been funded by the City of Boston. This funding was to be short-lived, apparently cut off by a higher-up homophobe somewhere on the city’s political ladder. Lambda did survive, however, through the generosity (?) of the meeting-house and its members, but only for a few more months.

Project Lambda’s membership at this time averaged about 15 members, give or take a few. I, however, was outraged at this drop-in-the-bucket fraction of the vast numbers of adolescent faggots and dykes that I *knew* were *out there*, wandering the streets, looking for gay salvation from their dreary, suburban closets. In my fury, I was quick to hop on the bandwagon when a new, reconstructed organization was proposed.

The new group, the Committee for Gay Youth, was relocated to the Arlington Street Church, and was headed by a Steering Committee of older Project Lambda members and “interested adults” in the gay community. CGY soon took off, becoming a visible part of the Boston gay community, and its membership rose to average 20 to 30 young people at its Saturday afternoon meetings. (The age limit was also raised to 21.)

As the group grew, however, the Steering Committee became more and more stagnant. I found myself, at the age of 18, being the only steady member of the steering committee who was under 21! The group grew large and soon became too much for the Arlington Street Church to handle. We were politely evicted, and CGY began teetering on its last legs. Torn apart by separatist, sexist, and *AGEIST* issues (*yes, P.C. fans*, ageism *IS* a political issue!), the Steering Committee crumbled, and from the ruins a small handful of the youth pulled together yet a new organization, of which I was to be co-founder and president.

By July of 1980, the Boston Alliance of Gay and Lesbian Youth (B.A.G.L.Y.) was incorporated as a not-for-profit corporation in the state of Massachusetts. Our first fundraiser, an auction, brought in close to \$3,000. All work for this fundraiser was done by the youth members, and was pulled off with the support of Robin MacCormack, then liaison to the City of Boston, and Jack Rubin of Buddies, a local gay bar. It was the money raised at this event that paid for our space at 128A Tremont St. in downtown Boston. A prime location, as being centrally located is vital to any group trying to encourage young people to come out from all areas of the city and its suburbs.

Our next major fundraiser was the Gay Carnival ’80 held at Clemente Field in the

Fenway in September of last year. It, too, was a successful venture, again with the support of the gay community. The money was certainly much needed, as our rent was to increase at a rate of \$50, bi-monthly, until reaching our present rate of \$600 per month.

Now, bringing you to the present, lesbian and gay youth in Boston are again faced with an incredible obstacle. This time, however, it is not internal dissent that is in our way. The youth are now faced with an even more crippling enemy: apathy.

We are neglected and even rejected by mainstream society, like most gay people, but with one agonizing difference . . . we are also “kids.” (I, for one, resent being called a *baby goat*!) Except for one Boston youth agency, there are no social-service or advocacy agencies who will so much as acknowledge the existence of gay adolescents in any substantial way! Any attempt to get state, federal, or even private foundation funding is little more than a joke! So who are we to turn to? YOU, the gay community . . . that’s who!

This is *not* a plea for charity. I do not consider myself or anyone in BAGLY to be a charity simply because we are under 22. Nor are we a charity because we are gay. I am simply stating the fact that the lesbian and gay young people of today are the gay community of the future . . . YOUR future! We are all in this together! It is up to each and every one of us to help gay youth to help themselves!

Oftentimes I find myself becoming rather discouraged when dealing with adults who consider BAGLY to be the gay version of Romper-Room. I am filled with anger every time the words “chicken” or “baby-dyke” creep into the conversation. Ageism is an issue that society at large has just begun to acknowledge, and in my opinion, is evident even more in our community.

I am not seeking pity for the gay youth in Boston. I am simply trying to make the community at large aware of the issues we are faced with every day. Young people, as well as women, people of color, the working class and the handicapped, are faced with a struggle: the struggle for our rightful place in our own community. We are working damned hard to make BAGLY work — for our own sake, and for the sake of the countless others who will be facing their sexuality in the future.

They *will* have to deal with coming out. My only hope is that BAGLY is around to make the process a positive experience. I have read the statistics on teenage suicide and depression, and I have seen what a group like BAGLY can do to change that.

There are no excuses. It IS up to you. Gay youth need your support, not just in dollars, but in a spirit of love and a sense of family that we all can share. Supporting and/or attending BAGLY fundraisers and including gay youth in community events would be a good start.

I do have pride in being gay. I know my gay heritage and I have the support of many of my gay brothers and sisters. I think that should be something *every* lesbian and gay man, regardless of age, can be able to say. How about you?

(Questions, responses or donations can be addressed to *GCN*, Box 10GY, 22 Bromfield St., Boston, MA 02108.)

“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

fighting woman

Dear *GCN*,

We’ve owed you all a letter for about a year, which is pretty average for us. *Fighting Woman News (FWN)* thanks you for the kind mention you gave us in your coverage of Worldcon, 1980 (the 38th World Science Fiction Convention, Vol. 8, No. 10). (Couldn’t make convention as it coincided with the U.S. Kendo Championships; since I can still qualify at my age it was irresistible to go and get my ass kicked by a kid.) You not only mentioned us, but got it all right, managed to be complimentary in spite of that, and were professional enough to include our © and TM. Love ya!

What inspires this letter, since I usually avoid sounding off to the gay press (figure that with NAMBLA and Samois you have enough fun without a straight woman putting in her two cents), is that a couple of items you recently ran have hit close to home. One was a note about a straight supporter who had had it with gays for a number of reasons; the other was about an alternative journal that refused gay ads.

I can’t say that I’ve run into the problems that guy mentioned, but some years ago a gay bookstore here in NYC refused *FWN* because it wasn’t about gay liberation; however, they carried another women’s martial arts publication to “help out the distributor” who was a lesbian. I don’t mention the store’s name because they have since carried material that was not strictly lesbian including the 1981 *Women in Martial Arts Calendar* that I distributed in the area for WIMA. *FWN* as a magazine has always enjoyed the support of the lesbian community; I doubt we ever published an issue that had no input from a lesbian somewhere. We advertise in the gay press, but not in any journal labelled “lesbians only.” We are pleased to be represented at lesbian events, but we always tell the organizers that we are there as “friends of the proceeding.” So far, so good. (Not to forget our gay distributor!)

The reverse of the above is that we are generally considered a lesbian magazine anyway. Who but a bunch of dykes would publish a martial arts magazine, right? This costs us revenue as we have lost both ads and subscriptions because of it. (As a funny aside, the manager of a woman boxer refused to allow us to interview her when he saw the *Albatross* ad in *FWN*. So I gave my press cards — I have a few from mainstream magazines — to another woman who proceeded with the interview; she was a dyke.) One instructor was honest enough to tell us that the parents of his students raised hell when he put *FWN* in the school for his female students. They objected to the queer ads. A few women have complained also. Most simply

don’t renew or don’t list their schools or make some excuse for not taking an ad and so on. The funniest letter I ever got was from a woman who politely informed me that such an issue had nothing to do with martial arts; she would probably be horrified to find out how many people just knew *she* was a lesbian because she studied martial arts.

I don’t know if our “collaboration” has cost us or profited us; and I don’t give a good goddamn. I would be pretty pathetic if a self defense magazine could be intimidated by dyke-baiting. The idea that we could avoid trouble by hiding our lesbians under a rock somewhere is like telling women they can avoid rape by staying home at night.

On the other hand (I think I’ve run out by now) I have a lot of trouble defining a suitable ad. We refuse all “personals” and always have. Right now the policy amounts to refusing anything that smells bad to the editor, but this only works for a small specialized magazine. When we were trying to form Womanreach Advertising Group, an ad-getting collective for the feminist press, a lot of the organizing energy went into stating what ads we would not accept and thus we never got to the point of trying to actually get any and the idea failed.

Perhaps the good folks at *Mother Earth News* will get the message in the “convenience of the government” item that was right next to “homophobic mother” (*GCN*, Vol. 9, No. 8) but somehow I doubt it. They will no doubt go merrily along thinking that if only they behave themselves . . . Best wishes, Valerie Eads, Editor *Fighting Women News* New York, NY

dangerous

To Jan Suter:

If you want insightful answers to your questions about the morality of comic treatment of nazism, ask a survivor. I suggest that you pursue a similarly direct path to insight on the subject of rape-porn and the act of rape.

Your thoughts (Speaking, Out, *GCN*, 9/26/81) on exceedingly serious subjects are, to my mind, dangerously silly and incoherent. Wendy Fitting Somerville, MA

a challenge to feminist men

Dear *GCN*,

Jean Segaloff’s Speaking Out piece, “The Myth of the Feminist Male,” raises real questions about men who call themselves feminists. Segaloff expresses legitimate suspicion that men who sympathize with women’s struggles may also, at a murkier level of consciousness, fear women’s power. Men, in short, may try to muscle in on feminism in order to tame it, all the while expressing the best intentions. I hope women like Segaloff keep a sharp eye out against such moves, but I don’t believe Segaloff is correct when she dismisses the feminist male as a myth.

Segaloff argues that a feminist woman “gives up the promise of security and protection from men. She won’t take the bribe.” In fact, any number of self-defined feminist women have interpreted feminism to mean getting the kind of power men already have. Getting any kind of power at all is, of course, a step up from being utterly powerless. Nevertheless, feminist women have found it necessary to remind their sisters of the full feminist vision — a vision which Peggy Kornegger expressed in her essay “Anarchism: the feminist connection.” Kornegger wrote, “Feminism doesn’t mean female-corporate power or a woman President; it means *no* corporate power and *no* Presidents.” Kornegger wouldn’t bother to make this point unless some women *are* taking bribes.

“A man,” writes Segaloff, “has nothing to lose as a ‘feminist.’” My own experience contradicts this dictum. I once came out as a feminist to a group of straight businessmen who were talking down the ERA (we were in the same car of a commuter train). They baited me as a faggot, and so I also came out as a gay man to them. “Just what I thought,” said one man, dismissing me; but another man made physical threats. I had to ask myself what was most threatening to them — my being feminist, gay, or both together? I know a number of men (mostly gay) who know from similar experiences that we *do* have something to lose as feminists. What we lose is “masculinity,” but what we gain in spirit and solidarity seems worth it.

“The indoctrination of feminism,” writes Segaloff, “is subjugation, something that most men have not had the opportunity to feel directly (each woman’s oppression is different, but all women’s oppression is the same.)” When men are subjected to mental wards and electro-shock for “effeminacy” — *for being like women* — does this suffering rank as high as the clitoridec-

tomies and footbinding women have been subjected to? Even to ask such a question raises a much more important question: Just *who* needs to rank human suffering in this way, if not precisely those in power who wish to divide and defeat us all? Segaloff says that women’s history of subjugation, of footbinding and of suffragettes being force-fed in prison, has earned women the right to call themselves feminists. By this standard, a self-defined feminist corporate president is on the front line of freedom *as long as she is a woman*, whereas a self-defined feminist victim of psychiatric brutality is a political parasite *if he is a man*. And the contradictions multiply the further one pursues such a line of reasoning.

In the discussion of Segaloff’s article, analogies have been made to the black movement of the sixties when, as one man wrote to *GCN*, “black leaders finally told the white liberals to stay out of their revolution.” This is a useful analogy, because it was precisely the *racism* of many white liberals which kept them from challenging the dictums of certain black leaders in the sixties. If you really respect people, that means you’ll respect them enough to argue with them, no matter what sex, race, or class they may be part of. The fact is that much of the rhetoric and practice of black separatism was *converging* with racist segregation: white *and* black progressives pointed this out at the time, and were often trashed. Likewise, it is precisely the *sexism* of men which has kept us from challenging women when we felt it was right to do so. Specific liberation movements have a right and duty to preserve autonomy, but no one group of people makes a revolution alone.

Just as the struggle against racism must be taken up by whites, so must the struggle against sexism be taken up by men. Shall men who fight sexism call themselves anti-sexist, or pro-feminist, or “effeminist,” or feminist, or some other name? I belong to a group called Solidarity: A Socialist-Feminist Network, a group full of strong women who speak their minds. They seem comfortable working with men who identify with feminism and try acting on it. And if these women ever told me I had no right to call myself a feminist, I would *respect* them enough to argue why I *do* have that right.

Segaloff’s article raises questions which do challenge feminist men, and for that I thank her. Best wishes, Scott Tucker Philadelphia, PA

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The Other Side of the Wall

A Brief History of GCN's "Prison Project"
Somewhere back in the middle ages of GCN history (1975-1976?) someone, probably George Dimsey, took an interest in gay prisoners and started us out sending free papers to prisoners who asked, and running free penpal ads on a space available basis. Prisoners' letters have never stopped coming. They are the most powerful things I've ever read. Loneliness is their main theme. And anger at the prisons' subtle/clumsy/rude efforts to make prisoners feel like sinners and sick people (just like the rest of us queers out here). The vast majority of them are inside for non-violent "crimes." (Jessica Mitford's *Kind and Usual Punishment: The Prison Business*, Vintage, 1974, is an inspiring and informative book on the subject.) The American way of justice is much more efficient at defending property than it is at defending people.

Little by little, these messages from behind the walls have moved us to organize a prisoner project to try and respond to some of these

prisoners' needs. We began to collect used (lesbian/gay) books to send out, and now we have more than we can afford to send out. (Postage, anyone?) And we've been pretty successful in beginning to connect with women prisoners. Just recently, we've started bringing together resources to help jail-house lawyers and other prisoners get the legal information they need to defend themselves against their keepers. Hostages, indeed! One recent victory was an agreement by the federal prison system to allow GCN, off our backs, and other lesbian/gay publications into their prisons. State prisons are exempt from this and, basically, all law. The whole prison business is one of the most lawless (and lucrative) systems in the world. They are practically entirely unaccountable, unless sufficient public attention can be focused on the situation.

Here at the paper, we are beginning to realize that there is a politics of "crime," and that its racist, classist, sexist, and heterosexist patterns are closely tied to the general politics of social control, con-

trol of bodies, and even control of desires. (Kissed your lover in public lately?)

The Other Side of the Wall is a monthly space for articles written by prisoners about their experiences being in and up against the prison system. We hope those of you who have not yet been locked away will join us by writing to penpals (listed on the last page every other week — see next week's GCN), by keeping prisoners visible in your politics, by giving some support to prisoners in your area (visits, books, correspondence, protests, whatever), and by helping us if you can (your time, if you're near Boston, your money wherever you are!). These pages are just a beginning. Prisoners speak for themselves for a change, instead of being the subject of others' writings, or forgotten altogether. We are always looking for people to help with the Prison Project, doing whatever moves you. Come by and read some of the letters. Without privilege, maybe; not without power.

—Mike Riegler

The pressure to silence and eliminate lesbians and gay men increases daily. Many of us have already been snatched from society and hidden behind bars. Those of us who have the privilege of mobility are responsible for creating avenues of communication with our brothers and sisters in captivity. Prisoners need support as well as a place to articulate their struggle and share information about how the "law" is carried out. Prisoners' experiences vary widely, depending on the branch (local, state, federal, "mental"), security level, state, "crime," and individual person. Prisoners' oppression reflects both the struggle of lesbians and gay men everywhere, and special problems that stem directly from the prison system itself. In addition to this monthly column by and for prisoners, GCN runs a prisoner section on the last page of every other issue.

By Malcolm L. Little, Jr.
During the summer of 1969, I was sentenced to the Illinois Department of Corrections by the Circuit Court of Cook County in Chicago, Illinois. Daniel Ryan, a judge of the Circuit Court, sentenced me to an indeterminate term of five to twelve years in prison for my involvement in political events during the aftermath of the Democratic Convention in Chicago in 1968.

While awaiting trial on the charges in Chicago, I was detained without bail for a period of about two months in the Cook County jail. In 1969, there were well over 2,000 inmates in the jail, most of whom (85%) were affiliated with Chicago street gangs. In fact, to a virtually incredible extent, the gangs were exercising considerable control over not merely other inmates, but over the jail administration and guards. Because of potential ramifications of an inmate uprising precipitated by hundreds of gang members, jail regulations, rules and policies were violated with seeming impunity.

Within the residential tanks of the jail, there were "barn bosses," typically an inmate in the gang hierarchy, who literally distributed the tank's food, supervised all clean-ups and generally established the unwritten rules (and frequently administered unofficial punishment) and discipline of the tank. Indeed, the tank "barn bosses" along with their gang lieutenants, established the "pecking order" among inmates.

Typically, almost every barn boss and inmate with position in the gang hierarchy, possessed a "kid" (a youthful inmate who was not a member of the gangs) from whom (with the aid of psychological and/or physical pressure) he obtained sexual favors. In other words, in order to be assured protection from the gang assault, rape, extortion or other violent acts, a youthful inmate would almost be compelled to assume the role of "kid" (which in jail parlance is not synonymous with being gay). From all indications at that time, it appeared as if most of the gang members actively sought youthful inmates from whom they coerced sexual acts; furthermore, these so-called "kid" types were much more desirable to these gang-affiliated predators than the small minority of inmates who were already gay.

In the absence of youthful inmates ("kids"), the predators would seek gratification with older, gay inmates; however, there was something about the "kid" phenomenon that enhanced the "macho" self-concept of the gang members. The process of "turning out" and owning a "kid" was a status symbol within the jail environment.

Because my charges stemmed from the action at the Democratic Convention, association with the radical group and general involvement in political consciousness-raising, I luckily encountered no personal difficulty or pressure in the jail. Of course, these, coupled with my large physical stature, former Marine training and athletic prowess no doubt contributed to acceptance by gang members, who were probably viewing gays in terms of stereotype.

Yet, despite the fact that I was never pressured personally, I felt outraged by the reprehensible acts which were being perpetrated daily against younger, weaker men by the gang-affiliated inmates. To complicate matters more, these were ongoing crimes over which I had no personal control. While on the one hand I knew that these acts were totally unconscionable and should be stopped, I experienced the frustration of being powerless to stop them, particularly since the acts — rapes, commissary extortions, batteries, intimidations, etc. — had become institutionalized within the inmate subculture. On a few occasions, I was, however, successful in interceding before excessive physical beatings had been inflicted.

Sexual Exploitation



in Prison

Of paramount concern to me was the realization that the jail administration and guards were undoubtedly cognizant of the whole situation and had undertaken absolutely no legal or administrative action whereby to remedy the problem. Moreover, in the few incidents that were reported where bodily injury was too extensive to escape detection, the officials seemed to maintain a policy of concealment with regard to the rape, etc., and rarely, if ever, initiated criminal proceedings. Indeed, the perpetrators of the act were almost never punished at all, for to do so would incur the wrath of the gang members.

The victims were never afforded the opportunity to initiate criminal charges against the assailants and incredibly, the guards on a few occasions actually destroyed the victim's correspondence in which the incidents were reported, imposed summary administrative punishment against the victim and threatened additional administrative action if further attempts were made to report the incidents. As one might suspect by now, the guards were absolutely unable to prevent the occurrence of assaults, rapes and other heinous acts, even when they were apprised of the possibility before hand that the acts might occur.

In the month of August, 1969, I was transferred to the Diagnostic

and Reception Center in Joliet for processing, after which I was transferred to the Stateville Prison in Joliet-Lockport, Illinois, to begin serving time. Stateville is a maximum security prison, replete with gun towers, 35-foot walls, bars and a lot of cement. During my six years in the Illinois Department of Corrections, I was transferred to virtually every penal facility in the state because of the numerous lawsuits I had initiated against the officials. This sort of frequent transfer from one institution is known among prisoners as "bus therapy."

In spite of the retaliatory transfers and other disciplinary action to which I was subjected for fighting the system, I served most of my sentence in Stateville. Since Stateville housed most of the Chicago area, so-called hardcore prisoners (in those days, the man over 25 years old with few exceptions), it was not surprising to discover the gang influence which thoroughly pervaded the institution. From 1969 to 1975, gang control became so rampant in Stateville that gang members from the outside had actually acquired jobs as guards and staff.

By 1972, gangs had actually wrested most of the power from the prison administration. Nearly every inmate job assignment was effectively controlled by gang members and periodically, when

I witnessed one woman cut by another with a razor. There have been no rapes. There are too many willing women whether they are gay or straight.

I came out or should I say met my first lover while here in prison. My relationship was with a woman who has been gay all her life, who taught me the real meaning of a love between two women. I have accepted the change in my life and I am happy with it. It was a desire always hidden deep within me that I felt ashamed to reveal. The shame has left and I am proud.

I have found that women here have relationships just to pass the time. They will come in off the streets where they were prostitutes or have husbands and children and dress to be butch and try to play on some innocent woman's loneliness — only to take their money and anything else they can get. It is a big game played by many. I can see the phoniness in these women.

There are very few real lesbians here. Everyday we have men inmates on the compound that do the maintenance work and you see these same so called butches running behind these men.

I don't know about other womens prisons but here (unlike the men's prisons) the women are not supportive of each other. I feel it is not the fault of the administration. You will hear complaints about the food, the living conditions, the hassles from officers and so forth, but never with any approaches to solve the problem or seek improvement. When something does get solved or corrected you will find it not to the woman's satisfaction. For example, every year in the summer the heat in the dorms is unbearable. Finally, rotating fans were installed on both walls to help circulate the air. The problem now is who is getting the most air.

There does not need to be a riot involved to improve the conditions; there are sensible ways to get recognition, such as requests, and if that does not work, sit-ins, until

someone comes to hear our arguments. All of this will be talked about but when it comes right down to action you will hear cop-outs such as I-don't-want-to-be locked, my-time's-too-short and it won't-solve-anything. If everyone (the approximately 500 women here) wrote a request to state a complaint or all refused to work nothing could possibly happen to them. It is not considered a disorderly function. The few that would participate won't without the back up of the others. One person can not change anything by themselves. So the food stays lousy, the living conditions inadequate, the rules still petty and the complaints will still be heard all day long. Even if you are a short timer, you could always benefit the ones doing a long sentence or the new inmates coming in. And there's always the possibility that you could return, as I have seen time and time again.

One is very fortunate to find (if they can) a true friend in prison.

to the victims of previous attacks. The gang members who worked the safekeeping unit frequently assaulted and raped the victims who had requested protection. These attacks would occur in the safekeeping unit shower, etc., in which gang members passed out towels. It was not uncommon for gang members to throw things into the victims' cells or refuse to feed them until their demands for sex through the cell bars were met. Apparently, the guards chose to ignore these actions by gang members, perhaps because they feared for their own safety.

The lawsuit alleged that "safekeeping" was in fact, not voluntary, but coercive, because of the pervasive climate of fear in the general population. Once in segregation/safekeeping, a man obviously was not much safer than he had been previously, despite the fact that he was subjected to a loss of virtually all of the privileges of general population: religious services, mobility, recreational yard, law library, etc.

As a result of some legal research, I discovered cases which held that officials may be held liable for damages in cases where they knew of or should have known of probable attacks and they undertook no action to prevent the attacks.

The United States District Court, Judge Bernard Decker, presiding, dismissed the lawsuit. On appeal to the Seventh Circuit Court of Appeals, the court ruled in favor, reversing the decision of Judge Decker. The numerous affidavits depicted an ongoing pattern of violence at Stateville which, according to the justices, simply could not be tolerated.

In July, 1979, attorney Bob Graham, Jenner & Block law office, Chicago, Illinois, settled the case with the Attorney General's office and we received \$7,600.00. The case was published in the *Federal 2nd Reporter* (United States Court of Appeals' decisions) as *Little v. Walker*. While the amount of damages won is not very large, the case clearly demonstrates that with perseverance and considerable effort (in addition to reprisals by officials) we can win victories against the system. We can be change agents, though we be confined in the most oppressive environments.

I filed the original lawsuit *pro per* and acquired the affidavits myself (with some difficulty because of old prison contacting rules). Daniel Murray and Bob Graham (and a few of their colleagues) did not take over the suit

There is so much treachery, larceny and back stabbing between the women here that it is almost impossible to trust someone. For instance, someone might come up to me and talk about a friend of theirs and the next minute be smiling in their face and it makes you wonder if they talking about you, too. It is a vicious circle of gossip. This is a Peyton Place if I have ever seen one. Also you will find very little consideration and respect for each other and for each others personal belongings. Most of the women are out for themselves. Among everything else there is prejudice and jealousy between the inmates and the staff. I am not saying everyone fits this description, though it fits the majority.

Doing time can be used to one's advantage if used wisely. Self-improvement/self-awareness courses are offered along with group sessions and counseling. There are many vocational trades such as keypunch, graphic arts, horticultural

until it had been pending for almost four months. Nevertheless, I attribute the Seventh Circuit's favorable decision to the very proficient argumentation of Bob Graham.

We have a responsibility to fight actively oppressive conditions, to struggle for the acquisition of equal treatment. Unfortunately, this great struggle is fraught with peril. My suggestion to those who desire to undertake this sort of legal action is to cultivate contacts with outside gay organizations, prisoner's rights organizations and sympathetic legal aid centers. Prison officials will be reluctant to undertake severe reprisals with this type of outside support, e.g. just the pressure of outside organizations corresponding with the officials.

Above all, don't give up !!!

The State and the Stockyard

Name Withheld

A gay person entering prison does so with fear and trepidation, and rightfully so. Anyone that has ever spent any time in a county jail has heard the stories of what happens in prisons. Different prison systems, from federal-to-state, and, from state-to-state differ drastically. Some systems allow prisoners to have radios and television, other systems barely allow books and magazines. The treatment of gays is also as different, despite a generally pervasive prejudice and "stand-offish" attitude. In Illinois, for example, gays entering prison can do so expecting to be abused, assaulted, raped, and even killed. The Illinois system, especially the four maximum security prisons, is an unusually rough one because much of its overall population is made up of Chicago street gang members. Thus, it is not a matter of defending one's self from an individual or even a small clique, but rather, a large number of well organized ruthless gang members that spread to almost every prison in the system.

To compound the seriousness of the situation, the actions of prison officials must also be considered. While not openly condoning homosexuality, officials welcome gays into the system and use them to pacify and manipulate the hardcore, uncontrollable prisoners. This is particularly true with members, and especially leaders of street gangs. Gang members are

and found that I am respected for my beliefs.

GCN is the only paper admissible to women here. I have requested that *Sinister Wisdom*, *Feminist*, and *Women in Cages* be added to the admissible reading material list. The librarian has taken my requests to the Department of Corrections in Tallahassee and all were denied, but I will keep trying, because I feel these papers could be of interest to many women here.

In this article I have not tried to down the prison system or support it. I feel life is what you make it wherever you are whether it be confined or free.

At present under the new Florida Parole system I have a release date for April of 1986. I have hopes that it will be reduced at my next interview.

Like I said, I am a woman in prison, and it could happen to you.



given their choice of available gays. It is a "pick-and-choose" situation; akin to a whorehouse operated and sanctioned by the state. Gays are used throughout the system to "keep the lid on things" by providing an outlet for venting anger and frustrations. The dignity, and often the safety of gays is willingly compromised in order to avert major disturbances.

Gang members use gays for their personal sexual outlet, and that of their friends and gang associates. They put them to "work" as prostitutes, pimping them, making them hustle other prisoners, quite often for large sums of money. Gays are bought and traded like cattle in a stockyard. And, of course, it goes without saying, that they are abused and degraded in every other manner conceivable. It is not only the "known" so-called "open" gays that are degraded and used in this manner. Young, non-aggressive, attractive boys are preyed upon, and "turned out." If they refuse, or attempt to fight off such advances, they are usually beaten, raped, or killed. The Illinois system is quite different than the federal or even other state systems because of the gang activity. Consequently, it is extremely difficult, if not altogether impossible, to "win." The combination of strong street gang activity and virtual control of the prisons, with cooperation of prison officials makes life a touch-and-go situation for gays in Illinois prisons.

Contrary to the stigmatized image a federal prisoner may obtain from association with gays, association, and the "owning" of gays in the Illinois system is looked upon as a symbol of power and prestige. The more gays an individual "owns," and the more attractive they are, the more influential and powerful the "owner" becomes. Naturally, there will always be a certain amount of prejudice and even outward disgust exhibited toward gays by those that are unaware of their own sexuality or afraid of life, but it seems Illinois prisons are free of it to a large extent. If anything, there is generally a feeling of sympathy from straights for the plight of gays in Illinois prisons. Gays are often "paraded" around, made to walk behind their "man," and never allowed to speak unless spoken to or unless speaking to another gay. Of course, there is never any love, devotion or tenderness in such relationships. It is purely and simply a matter of physical satisfaction or monetary gain. Gays are humiliated and degraded by the manner in which they are bought and traded, often for little more than a carton of cigarettes, or simply given away for a future favor. Someone, in some way always gains, at the incredibly unbelievable expense of the gay.

Notes on the History of Gay Theater

Taking Risks, Pushing Boundaries

Part Two

“Despite the evils that the world may cast upon me, I remain as steady as a three-legged Cauldron.” — Monique Wittig

By Michael Bronski

In this second part of notes for a history of lesbian and gay theater in Boston, Clover Chango and Marty Kingsbury talk about The Cauldron Experimental Theater.

Beginnings

Marty: Both of us experienced a real frustration over trying to find space to work in. There was a real lack of lesbian and gay theater outside of Triangle — people who were into taking an experimental approach to theater, who were willing to challenge some of the basic structures of theater.

Clover: I felt frustration with the political scene in Boston. I felt it wasn't nurturing anymore. The gay political scene has shifted more toward moderation. The same kind of small town mentality that pervades Boston was also in the political groups I found myself in. So I felt I needed to work on my art more. Generally in the country, art isn't appreciated at all and is in fact put into a secondary position. I felt the political scene here was anti-art. The rigid kind of politics in Boston allow you to act in only certain ways that really exclude any kind of artistic breakthroughs.

Marty: There are places where art veers off and is willing to take more risks around personal issues that may not be “politically correct,” but art and politics are so intertwined that they reflect each other. For both of us the idea of a loft had been a dream for a long time. I finally ran out of excuses for why I couldn't do it. We looked for a space for a long time and during that time we talked a lot about what our vision for such a space would be.

Clover: What we're up against around space is class and economic oppression, the limited choices that we have on our combined income. We're on the border of a lower class, abandoned neighborhood, in a warehouse. The other people living near us are artists. On the outskirts are Puerto Ricans, blacks, and Asians — and a lot of those people come, particularly when we have events that have a racial focus — a Puerto Rican thing or a black thing. And that is very exciting to me. A lot of experimental theaters and feminist

theaters have a history of being in these “fringe” areas, partly because we are operating without a lot of choices, like money. So in addition to putting our art out, we have to take a lot of responsibility about being where we are. And that's an extra job. I'm used to that from my class-background — trying to convince people that it's okay to come to my neighborhood, that they won't get stabbed.

Artistic Vision

Marty: Cauldron is theater in the widest sense of the word, which basically means it's everything. From poetry to the visual to movement to the political to any kind of dialog situation that can take place in an empty space. Like Triangle, we're working to unify the women and the men in this community, while still maintaining our separate ideas. We have shows that are all women, all men, and mixed, so within this space we can each find a voice for ourselves, and out of that we can find a much more unified voice. And it's very tangible.

Clover: The vision is to create something concrete that will give me support and give a lot of fag support. A place where there's culture that's not a bar. Part of the vision is also to make a place where gay men of color can come and experiment and find a politic or art form that expresses their experience.

Work

Marty: The Women's Theater Festivals have been amazing! Importing women from New York and Canada has given us a lot of courage to do very different things. It has helped women to keep working throughout the year because they don't have to do all of the business things — they know they'll have a place to perform. We're all so isolated, off in our little studios all over town. The Festival has given us a chance to connect with each other.

Cauldron is modelled after theaters in New York where the people who run the space are the people who work in it. It's important to Clover and me that we do not get sucked into the business end of things.

Clover: In a historical sense,

we're trying to create the next step after doing all this work taking care of other people — doing theater and cultural events and politics, putting out and getting very little back. Having a center, a theater that's going to be stable, is a new, risky political experience for me. But it's more real.

Marty: I've done a lot of show that bring together a lot of different people. We try to integrate a lot of different culture with the women's community and the gay community. We see the places where we merge and the places where we differ.

Marty: There are moments when it all seems worth it . . . but with any kind of political or artistic work you have to have a baseline faith that you'd rather be doing this than doing anything else. We are building our own future, but it's going to take a long time.

People coming in to work with us can define their own work. A collective, or core group is really only just beginning to form. People are starting to produce their own shows.

Clover: Marty and I have coordinated tasks so far . . . I guess I'm the artistic director and Marty's the financial director, but we ask each other for help with each task we take on.

Community Support

Clover: We've suffered from limited press support, partly due to the nature of the work and partly due to the right wing climate and Boston. I think gay men are less uptight about their homosexuality in other cities like New York, or San Francisco. The race privilege, adoption of Boston's mainstream behavior, the Puritanism and xenophobia are all anti-sex and anti-gay, so in my experience, gay men here are less supportive of difference than in other cities, or in networks like the faerie or profeminist network. I need to be more assertive to the different gay male communities.

Marty: The women's community has always been a lot more willing to work together. Women's bonding has not always been easy, but it's solid. The problem we've had getting reviewed in newspapers is that most papers emphasize the-

ater that is going to run for a while, whereas our programs usually only run one or two week-ends. But once women come down here, they usually come back.

Clover: The support from the gay male community has been mixed. There's a real lack of fag art in Boston. A lot of gay male artists come to Boston to get started and then they go on, or else they go to the right world to do their thing. That's a choice I can understand, but I can't fully respect. A lot of my work has been with dykes in mixed events. But a lot of gay men won't go to an event that they know has lesbian content. I don't know what it is about gay men's sexuality that makes being around women uninteresting to them — they'll view the great Devas, they'll go see *Mommy Dearest*, but they

won't go hear Audre Lorde read poems. It's confusing to me!

Marty: Don't you think that's partly because lesbians have been so intent on creating women's space that we haven't let men into some events?

Clover: That's partly true, but there are a lot of men that aren't even aware of those events. This leads back into the whole discussion of how you do your art, and I see that queer men are a whole lot more successful in the mainstream, that doesn't address sexuality or is so outrageous that it passes for entertainment.

“Queer Art”

Marty: I guess I see queer art as trying to break down some of the borders between art forms: we

Continued on page 12



Audre Lorde reads at The Cauldron Experimental Theater.

A Strange Combination: “The Gathering”

By Shepherd Bliss

Take a small, Midwestern town of 8,000 — thoroughly white, with most of its residents comfortably settled into traditional families — add 500 cultural workers from all over the United States, and try to imagine the result. Lesbian and gay poets, musicians, dancers, and theater people, as well as Third World groups like Harlem's National Black Theater and Santa Barbara's Teatro de la Esperanza filled the tiny town of St. Peter, Minnesota. Surprisingly, it worked; the cultural workers and local residents joined together for a week-long celebration in a climate of mutual respect and generosity.

St. Peter's only theater group, Cherry Creek, had sent out a Call: “We call upon all cultural workers — in the studios, the farms, the lecture halls, the factories — to join the men and women in the theater at a gathering in August. We meet in the heart of the land . . . to learn from each other, to speak out collectively, to tell the

stories that need telling, sing the songs.” The Call affirmed “the universal human right to a name, a place, a story, a song.”

Cherry Creek spent nearly two years working on The Gathering; during the summer months it mobilized many of the townspeople to prepare for the opening pageant by making masks and larger-than-life figures. But in Mankato, a city ten miles away, some conservative Republicans heard of the pending events. They attacked it as “Godless,” “unpatriotic,” “un-American,” and “liberal,” and tried to stop it, using tactics such as trying to get the state fire marshal to declare the performing spaces hazardous. But Cherry Creek mobilized its grassroots support, and The Gathering went on as planned.

Any lingering doubts some local individuals may have had that the small community would have to lock its doors to the hordes (“commies, faggots, and perverts”) were allayed by the opening pageant

and the behavior of the event's participants who, despite their costumes, were never menacing or threatening.

I am river,
I bring water.
I am prairie,
I bring bread.
I am woods,
I bring shelter.
I am sky,
I bring light.

These words were accompanied by masked figures, dancers, musicians, clowns, and folks just out to strut their stuff. Larger-than-life figures, including buffalo and a dragon, sought to “Let the bird of the earth fly.” Sure enough, at the end of the impressive pageant, a giant bird figure soared through the streets. The parade came together from four directions, including a flotilla down the Minnesota River. Spectators joined the parade, spontaneously chanting “Follow the River.”

The ideas and people to emerge during the next week were quite



compelling. Tecla was there, with her paintings of Harlem faces. Latin American performers described the U.S. presence in their countries as an “octopus.” The Traveling Jewish Theater presented the image of a tired Jew on a subway with his mother asking, “Are you still traveling to America?” Boston's Word of Mouth

Theater revealed women struggling against abuse in the workplace and elsewhere in patriarchal society.

Meridel Le Sueur, one of Minnesota's greatest living writers, provided a clue for why so many diverse people had come. “We must re-member the dis-membered

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Gathering

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society." The week's structure was based on each person joining one of six collectives for the mornings, going to workshops in the afternoons, and attending performances in the evening. (Then there was the unplanned, explosive dancing and singing into the night.)

This structure facilitated The Gathering's "cultural democracy." Cherry Creek Director David Olson explained this guiding philosophy. "What do our most basic freedoms mean? What does it mean to live well and to create beautiful things? There's been a real failure to nourish the imagination of our people. We want to create a set of images that fly in the face of the current images of fear." Harry Boyte of Minneapolis's Citizen Heritage Center added, "Who are we, as a people forged of many peoples? What do we teach our children? What do we stand for?"

One of the theater directors present, Doug Paterson of the Dakota Caravan, felt this guiding philosophy of cultural democracy has direct implications for the development of what he calls "peoples' theater." "The theater we need for the eighties is peoples' theater. We are a pluralistic society with many peoples. No one will write the great American novel,

because we do not have one but many peoples. The focus of theater and culture should be to understand these various peoples — lesbian and gay, rural and urban, black and white, men and women, Puerto Rican and Chicano, Native American. We need cultural expressions of this cultural pluralism."

Gay musician Charlie Murphy of Seattle echoed these thoughts. "We left with an increased sense of wonder and belief in ourselves. The Gathering was a living example of the cultural pluralism of our society and how exciting it can be." Dimid, a radical faerie on his way from Boston to Tennessee, added, "We don't have to manufacture a new culture. What we have to do is return to the spirit of Whitman. The Gathering provided a continuity with what has been best in American history."

Murphy asserted that lesbians and gay men are often too isolated from society. This is understandable given their oppression by that society. But Murphy maintained that we often further isolate ourselves. He advocated feeling more confident and asserting one's gayness. The Gathering was a place where some people were openly gay and appreciated by others, including heterosexuals, for their cultural contributions.

Murphy's music was quite prevalent during the week. His new album "Catch the Fire," recently released by Good Fairy Productions, was a hot item at the event. Murphy's late Friday night concert was one of The Gathering's most popular events. During his concert he asked all lesbians and gay men and their supporters to stand and be recognized by a round of ap-

plause. Simple acts like this help break down isolation.

Murphy's music deals with matters such as the plight of Native Americans, the burning of witches during the Inquisition, and the depth of love possible between men. He is a visionary revolutionist seeking a total transformation of society, not just with respect to sexual politics, but including the struggle against the class nature of our society and discrimination against third world persons.

Murphy's music is at times dynamic and provocative, at other times gentle and quiet. He had apparently intended to end the concert with "Gay Spirit" and "Catch the Fire," but by this time, well past midnight, the audience was on its feet, dancing to the music. So the music continued. Murphy's concert was surely one of the most erotic and body-involving events of the week.

At the core of The Gathering were about twenty theater groups, including some of the country's most famous political theater — Los Angeles's Provisional Theater and New York's Talking Band. The group with dealt the most specifically with sexual politics was Ann Arbor's Common Ground, which had been well-received in Boston in June at the Seventh National Conference on Men and Masculinity. Common Ground adapted material from Rita Mae Brown's novel *Rubyfruit Jungle* and from poets Adrienne Rich and Audre Lorde. Their performance included a militant gay history poem and other material from the men's movement. Their work revealed the struggles of various people — including teen-agers and mothers — to move beyond our society's sexist stereotypes in order to live fulfilled lives.

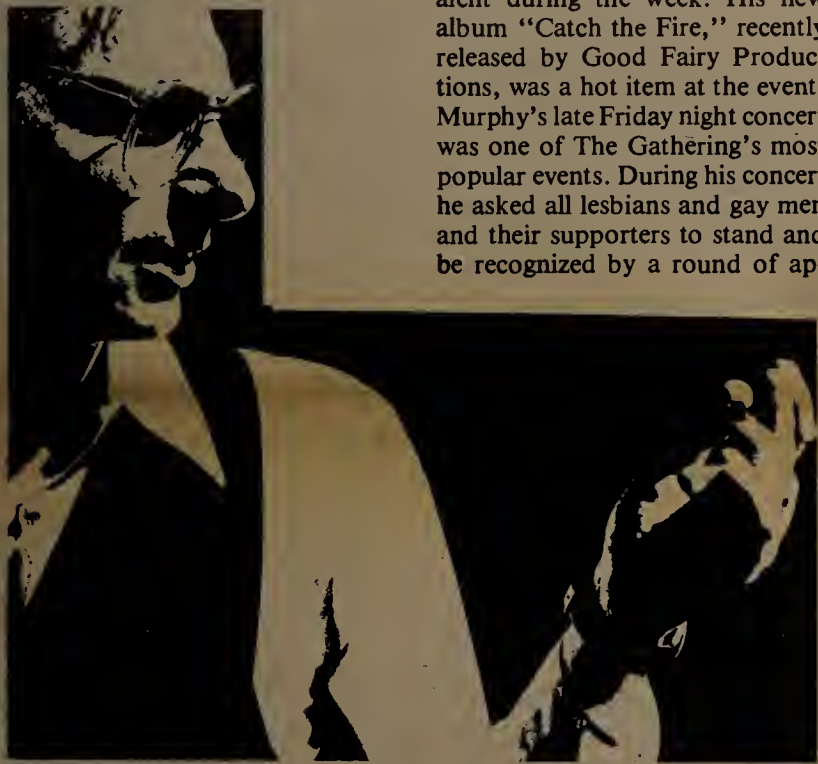
One of the best-received theater groups was the all-women At the Foot of the Mountain from Minneapolis. They performed "Junkie," a thought-provoking exploration of addiction to alcohol, drugs, cigarettes, food, love and other substances. In the best tradition of feminist culture, they began involving the audience from the moment people arrived. Each person was given a sheet of paper and asked to write about her/his addictions. Comments from these



audiences responses — some quite heavy and others very humorous — were read during the performance and shaped the work. At the end of this prepared performance, the Mountain women returned the stage to the audience, probing our addictions further. Director Martha Boesing explained that the typical performing spaces for the troupe are prisons, half-way houses, shelters, and other places where people are struggling to overcome addiction, often without adequate understanding or support from friends and family.

Something amazing happened at The Gathering in St. Peter, Minnesota, during a mid-August week. People came from all over and risked being intimate. And it worked. The Gathering's main ac-

complishment was the temporary suspension of fear and suspicion (during these Reagan years of growing political and economic difficulties) in order for those assembled from very diverse backgrounds to appreciate each other and our cultural creations. As a local resident living near the park commented when it was over, "How lonely I feel this week. I was at the edge of things, but I felt a part of the community. Now I'm sad about all those folks leaving." Maybe we'll come back, if not to St. Peter, then somewhere else, for Gathering II.



Sweet Honey

By Cindy Patton

We are Black women here singing our songs! We are the people "They" do not want you to hear. We have the audacity to come up here . . . we are outrageous! We are Sweet Honey in the Rock and we are difficult!

Sweet Honey gets better every time I see them. Their rich, thick harmonies remind me of hearing Gospel choirs as a child. I remembered being swept away by the music and left with a simple, but clear message about the world — words that stayed with me longer than the sermons I never quite understood. Sweet Honey relies heavily on the Gospel tradition, not only the musical form, but the style of communication, by transmitting an idea with a feeling. Sometimes they take this form straight out, just as they inherited it. At other times they play with it, add to it, turn it on its head. Singing *a capella*, with only occasional accompaniment from traditional percussion instruments, their music has a drive and immediacy that chills you with "Joan Little," brings you to tears with "My Way," and makes you a little desirous with "Seven Day Kiss." The clear ringing soprano and vibrant bass pull at your gut like a tympani. Their complex vocal lines open up a world of sound that is explosive and ever changing. Wrapped around this textured, but encumbered style is

a powerful feeling that these women are in total control of their music. Shirley Childress Johnson, who came up from Washington, DC with Sweet Honey, provided the ASL interpretation, which seemed consonant in style with Sweet Honey's music. And, as if the *sound* were not compelling enough, the lyrics challenge us to think, evaluate, participate.

Sweet Honey wants us to be changed by their performance. "We all struggled long and hard to get together here tonight. . . . Tomorrow, do something different. That's what we are about." You cannot simply sit back and enjoy Sweet Honey; to be in the presence of their music and politics is to be prodded, coaxed past your everyday concerns. The experience is not surreal or magical — the gift of their vision is their grounding in reality — but they are able to take us to the edge of a world *past* oppression. But this is not the "let's pretend it's after the revolution" stickiness that sometimes pervades "women's music events." Sweet Honey does not help us *escape* from oppression, but rather, brings it into sharp focus. They help us recognize our own anger and our little assimilationist habits, and through this clarity, make us want a new world where we can share the vision and strength that comes rolling off the stage.

"I want to applaud you all for

coming here. I know that a lot of you don't like each other very much. But you have put aside your petty prejudices to come here together. And don't think these coalition efforts aren't important! None of it comes clean."

Riffs and phrases repeat in my head for weeks each time I hear Sweet Honey. Their politics push a little farther into soft spots with

each performance. Ever new arrangements, inspired ad libs, new songs about new connections — these give each piece new shape and meaning. At this concert, the individual voices and personalities of Sweet Honey were more cohesive than ever before. Bernice Reagan has always come through most strongly and her indelible mark is still there, but Evelyn

Harris, Yasmeen Williams, and Tulani Jordan came into sharper focus, each with her own style and special persona. Paradoxically, the more completely they blend, the more clearly we experience each woman's unique talents. The total effect is one of vibrant Black women, in complete control, with music that can go anywhere and politics like a sledgehammer.



(l. to r.): Evelyn Harris, Tulani Jordan (of Boston!), Yasmeen Williams, and Bernice Reagan — ebullient music, sledgehammer politics

Sue Fleischmann

Music

Odyssey of a Unicorn

The Best Laid Plans

By Nancy Walker

"Do you need help taking the typewriter into the other room?," Amy asked. "No, thanks," said I. Why should I need help? I've *schlepped* that machine from one office to the other a hundred times. But a prescient bell went off somewhere in the lower reaches of my consciousness. Something told me that I should have accepted the offer. Of course, I did not heed that something, and as I was lifting the typewriter table over the door sill I heard a sharp cracking sound, just like a gunshot, and then felt astonishing pain and the terrifying sensation of faintness. However, I did not faint. I just stood very still for a moment, thinking what if I slipped a disk?

Wheelchairs, traction, spinal fusion all sped kaleidoscopically through my mind, but mostly I was concerned about explaining this to Amy. Why had I not been sensible and let her take the typewriter for me? Why had my pride kept me from listening to the small voice that warned me not to move it myself?

My timing was always exquisite, but this little back episode took the cake.

Before the summer had fairly

begun things started to turn very sour in my small, personal life, most of which I had the nerve to bore you with already. I almost lost my miserable, underpaying job, but I didn't. Our landlord informed us that the rent was going up \$175 a month which was his *legal* way of forcing us out in order to turn our apartment into a condo. Then he turned around and asked us to make him an offer on the condo.

I figure at the very least it will cost us to buy the condo (unrehabilitated) about \$700 more a month than we paid last year. *For the same space.* I don't care about "investment." I just want a place to live. I rather disliked the idea of getting absolutely nothing more for all that extra money, even if we could afford it, which we can't. Even if I desperately want to stay in the same area, which I do.

My sother (significant other) and I knew things were difficult and about to become impossible. We had to find another place to live or else make underworld contacts that would lead to fortune. Nothing legitimate that we can do, apparently, yields anything but pain and frustration. We were definitely in need of genuine

respite, a vacation that would soothe us and give us the spiritual revitalization necessary to carry on with our regular jobs, our extra jobs and the horrendous labor of finding a new, *bearable* place to live.

I needed a breather. I wanted to relax and thought that maybe, if we weren't going to take a long-distance trip, we could just drive off in whatever direction our impulses took us, investigating highways and byways without any itinerary. It seemed to me that almost every road in New England or at least in Massachusetts, led to extraordinary beauty (*outside* the city, that is). And I just wanted to soak up some of that lovely landscape. I could hardly wait for the GCN vacation to begin.

So I moved the typewriter and hurt my back. That evening my sother tried to get me to go to an emergency room, but I wasn't ready to be killed outright, so I wouldn't go. I felt more rotten than I could remember ever having felt before. The next morning I felt worse. My sother called my doctor who was (what else?) on vacation. The doctor taking her place asked my sother for a full description of my condition after which he said,

"It's a very common occurrence. Tell her to rest today, and if there is no marked improvement in the morning, bring her in." "Common occurrence" indeed. It was one of the most uncommon occurrences of my uncommon existence. My sother informed my boss that I would not be in and told him why.

I spent the day as carefully as possible. Every time I moved, I felt as if an electric shock went through my back. My sother had to give me a guided tour to the loo, so I held a lot of water for long periods of time.

The following morning I did feel considerably better, so I leapt up and went to work. My boss was surprised to see me. I didn't understand why. I just assumed that I was on the mend and would be 100% by the next day, which was to be the first of eleven whole consecutive days of freedom from both my full-time job and GCN. I could almost taste the libration of those long-anticipated unencumbered hours.

This day was Thursday, however, the "common occurrence" having taken place on Tuesday, and after sitting for a whole work day, I didn't feel so terrific. I spent the evening at the GCN office, laying out my classified pages. By the end of that stint I was in very sorry shape. Jil, the circulation manager, who had suffered from a very serious back injury and is our resident authority on spinal "occurrences," had not been present on Tuesday or she would have warned me to stay home and rest. She told me Thursday evening that the worst thing you can do with a back problem is sit, and I had been sitting for about twelve hours. Walk around, lie down, stand up, but sit as little as possible.

It appeared that I had done ex-

actly what I least wanted to do. No wonder my boss had been surprised to see me. The sense of improvement I had felt was a false promise. By the time I dragged myself home on Thursday night, I was in considerable pain, and movement was difficult.

"The best laid plans . . ." For a year, ever since last summer, I had looked forward to our summer vacation this year. I spent most of it in bed. For five days I didn't even get dressed, and all that time tension mounted because I felt guilty for wrecking my sother's fun. She did not complain. Instead, she read with me and played endless games of gin rummy, though card playing is definitely *not* her thing.

Toward the end of the time off, when my back really began to heal, we did take short trips to touristy places like Walden Pond and Fruitlands (two separate places, two separate trips) which we thought was somehow appropriate. I was in a panic, trying to make those days count for something, to keep them from weighing zero in the balance of our lives. I felt that we *had* to do something, go somewhere that would make a monumental impression on us, but we really did nothing worth reporting, except that we were together, and I guess that is the lesson.

Nothing, not the romance of far away places, nor the lush trappings of palaces, can compare with the smile on the face of one's beloved. Throughout those precious eleven days, I had the rare and perfect privilege of looking at my sother's face and seeing always there a radiant and loving smile, all for me. And even though I was grouchy, I understood the smile as the only thing, when all is said and done, that makes a damn bit of difference.

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History

Continued from page 10

deeply integrate the concept of poetry into theater, and also movement. We come to it through our own experience rather than saying "OK, we need a three act play here, with a climax and a resolution." Experiences don't all resolve. By breaking down the barriers, theater loses one sense of definition, but takes on another, based on what our experience has been. We find ugly parts of ourselves that we don't understand — our hatred and anger — and we let it be there, too. We explore relationships that don't necessarily make sense at first. This is a much more instinctive way to come to art. And this is one way in which our politics and the arts blend: that we go back and forth between the personal and political and find that in a lot of ways they are one. And from there we begin to find solutions.

Lesbian theater moves away from action and onto the emotional, the indistinguishable little things that make us be lesbian, and let us be lesbian. It becomes part of

our daily living. We don't need chase scenes or action-packed drama to be there in the fullest part of ourselves is what's exciting. And that's a very different way of coming to theater. It's very subtle. And the Cauldron provides a very intimate place where we can work this way.

We call it The Cauldron Experimental Theater in part to claim the mystical power of our ancient past, our brothers and sisters. Women's theater is rooted in the ritual of birth — women gathering to chant and sing while another woman gives birth.

The Cauldron is an extension of this magical past you turn down the lights and anything can happen. I love the space — what was once too small of a space has become an essential, intimate space where we can find ways to just be together, to let our differences be there, and explore ways to interact.

The Cauldron Experimental Theater is located at 22 Randolph St., near the Dover T. 876-8819.

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GayCommunityNews

Gay Anger

Continued from page 1

"The incredible irony of this situation," commented Peter Drucker of Solidarity, "is that the police are going into a neighborhood where gay people are assaulted and killed and yet they spend their time harassing youth who have no place else to go."

A representative of the San Francisco Police Department claimed that as a result of complaints from merchants in the area the police have "focused a little attention" on the Polk Street area. He said the police have no objection to "peaceful loitering" but that actual crimes involving drug and liquor violations and prostitution are being committed.

"That's an absolute lie," said Randy Shell, also of CUAV.

The San Francisco *Chronicle* quotes a police official as saying over a quarter of the arrests made in the area have been on charges of obstructing sidewalks and doorways.

"People are being arrested for spitting on the sidewalk," McMillin told *GCN*, "they're being jerked out of theater lines, they're being arrested for looking wrong, for smelling wrong, for talking wrong, for walking wrong." He added that many of those arrested are subjected to ridicule, strip searches and physical assault.

McMillin said statistics kept by CUAV for the past two years show that police misconduct was alleged by fewer than two percent of the gay people arrested before mid-August but that currently as many as 97 percent of those arrested report police abuse.

According to Drucker, Solidarity has made tentative plans to stage a protest on Polk Street, possibly in the form of a picket line, during the next two weeks to demand an end to the police sweep.

McMillin told *GCN* that further response by CUAV depends on police action but that continuing arrests and more homophobic attacks may force the community response into "more militant hands" than those of CUAV.

"The tension and anger are growing at an appalling rate," McMillin said.

—filed from Boston

Boston

Continued from page 1

eral election in which nine councilors will be chosen.

Scondras, the only openly gay candidate, fared particularly well in Wards 4 and 5, which include the Back Bay, Beacon Hill and the Fenway area, where he resides. Scondras also made a strong showing in Roxbury, the South End and Allston. Lankhorst and Bolling received strong support in those areas as well, as did Charles Calvin Yancey, current director of administration and finance at the

Metropolitan Area Planning Council and a veteran worker in various community development organizations. Yancey, one of two black candidates to make the runoff, placed twelfth citywide.

The election department estimated that approximately 27 percent of Boston's 256,570 registered voters took part in the election. Off-year municipal elections, in which there are no mayoral, state or federal candidates, usually draw scant voter turnout.

New York

Continued from page 1

tan borough president race, however, Stein took heavily gay Greenwich Village and Chelsea by a wide margin. To be sure, he won nearly every district south of Harlem, but his strength in the Village is nevertheless surprising. One would have thought that his opponent Dinkins, who is black, reasonably progressive and was endorsed by the *New York Times* and the *Village Voice*, would have done better in liberal Greenwich Village. But on gay issues, Stein's record is excellent — Dinkins' paled by comparison. Stein's openness to gay concerns as borough president and his appointment of open lesbians and gay men to community boards have won him widespread respect in the community.

"Stein is a forceful and effective advocate of gay rights," says Ken Sherrill, an openly gay district leader on the Upper West Side who was himself a successful primary candidate on Tuesday.

In the mayoral race, Barbaro lost to Koch by a two-to-one margin despite his impressive minority and labor backing. To many New York gays, sick of

Mayor Koch's timid, vacillating stand on gay rights, Barbaro deserved full support. But despite all the endorsements, Barbaro failed to benefit from a major mobilization of gay voters. Sherrill described Barbaro's reception in the community as "lukewarm," citing insufficient outreach as the reason. Paul Vogel of Lambda Independent Democrats (LID) of Brooklyn, says that "Barbaro is not the knight in shining armor" he is cranked up to be and that LID members find his gay-rights sympathies less than pure. Barbaro did, however, come extremely close to beating the mayor in the Village, where Koch usually does well. "This is the worst Ed Koch has ever done in the Village," says Sherrill.

All in all, it was not a thrilling primary, with no clear-cut homophobes to beat and no openly gay candidates to rally behind. The hotly contested city council elections, on which the future of New York's gay rights bill could depend, are likely to generate greater excitement. They are still on hold pending further federal court actions.

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PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

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Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

Men and Women: Learn also about—

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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	354-1755
Bleck Men-White Men Social/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Gled Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chender St., No. 5, Boston 02118	
Cauldron Exp. Theater, 22 Randolph St.	876-8819
Chiltern Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Community Center, 104 Charles #189, Boston 02114	
Gay HOTLINE (8pm-Mid.)	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gey Professionals Men's Group	944-4818
Gey Recreational Activities Committee	
Box 8774, Boston 02114	327-2620
Gey Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	681-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Piece	267-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	445-3604
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roecco Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Mess Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02118	542-5415

STUDENT

Gay People et BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Boston College, Chestnut Hill MA 02167	282-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Hervod-Redcliffe Gay Info.	495-5476
Geys et MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda	
255 Eli Cir., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aredle Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Jenus Counseling for Lesbians, 21 Bay St., Cambridge	681-2537
Lesbian Liberation, c/o Women's Center	354-8807
Messachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316

RELIGIOUS

Am Tikva	524-1817
P.O. Box 11, Cambridge, 02138	628-3988
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	282-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shenley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Closet Space WCAS (740 AM)	Katherine: 723-6327
Common Ground, WMBR, 88.1FM	
Esplanade	787-1084
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Hit Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0336
Women's Educ. Media, 47 Cherry St. Somerville 02144	666-0350
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	428-9444
Belville & Assoc.	266-1450
Boston Gay Nurses Alliance/Gay Health Workers, Box 673, Randolph 02368	
Fenway Community Health Center	267-7573
Gay AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/Eest	
P.O. Box 673, Randolph, MA 02368	864-8181
Gender Identity Service	542-5188
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02118	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Voiz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

BOOKS/BARS

Gled Day Book Shop, 22 Bromfield	542-0144
New Words, 188 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Chaps, 27 Huntington Ave.	266-7778
Delivery Entrance, 12 Wilton St.	783-5701
Elbow Room, 100 Chender (et Clerendon)	338-8447
Herry's Place, 45 Essex St.	482-9040
Boston Ramrod, 1254 Boylston St.	266-2986
Jacques, 79 Broadway	338-9066
Napoleon Club, 52 Piedmont St.	338-7547
Paredise, 180 Mass. Ave. (Cambridge)	864-4130
Playland, 21 Essex St.	338-7254

Skippers, 252 Boylston St.	262-5735
Somewhere, 295 Franklin St.	423-7730
Sporter's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LeGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,	
Box 470, Maynard 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Selem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-3848
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Jones Community Church	
Box L83, New Bedford, MA 02745	997-5601
Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

STUDENT

Clerk U. Gay Alliance, 950 Main, A-70	
Gey Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gey Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7818
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywoman's Center, Amherst	545-0883
Franklin City. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464
Women's Media Project (WMUA, 91.1FM)	545-2876
Womonyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
Gay Youth	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greeter Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	824-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
Shorelinewoman	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06828	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	436-2488

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale	
P.O. Box 2031, Yale Ste., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale	
Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yelesbians, P.O. Box 2031, Yale Ste., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gey AA (Danbury)	748-5341
Gey Health Workers at YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
Counseling & Consulting	
181 Prospect Hill, Newport 02840	847-7229

WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02881	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-3144
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 746-3339; Portsmouth 431-1541; Nashua 889-1416	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

MEN

Central N.H. Men's Support Group	
67 Thorndike St., Concord 03301	Joe 224-6931
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contcoocook, NH 03229	
Iris, a women's club,	
40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Campus Gay Awareness, Mem. U, UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

Andrews Inn, Bellows Falls	463-3966
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlebury Box D56, Middlebury College, 05753	
League of Gays (LOGS) Box 703, St. Johnsbury, VT 05819	633-4047 635-2647

Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled events with info #s: general info, John 275-1336; volleyball, Dee 266-2147; swimming 227-5363; basketball 236-1914.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.



sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. \$2.

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Women's Non-competitive Softball. Magazine Field. Memorial Dr. and Magazine St. (across from Stop 'n Shop). All women welcome. 3:15-5:15pm. Sponsored by DOB.

Boston, MA — Musically Speaking, woman's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

coming events



sept 28 mon

Boston, MA — Lesbian and Gay Pride Committee meets at 128A Tremont St. (4th floor) across from Park St. T stop. 7:30pm. New members welcome! Info: 731-8737.

Cambridge, MA — "In the beginning of the end," a multimedia show turning several thousand years of patriarchy, religion and social structure upside down. Tonight and tomorrow eve at 8pm. Harvard Science Ctr, Hall B. \$3 donation.

29 tues



Boston, MA — Cauldron Experimental Theater. Meeting for people who want to join the collective at the Cauldron. Help with networking, producing, funding, building a lesbian/gay theater. 7pm. FREE! 876-8819.

Boston, MA — L'Shana Tova! Second night Rosh Hashana services. Hillel House, Northeastern U. 456 Parker St. (near Museum). Am Tikva Info: 628-3986 or 1524-1817.

Selem, MA — Gay/Lesbian Film Night presented by the North Shore Lesbian and Gay Alliance. Showing "Gay USA," "Greetings from Wash DC," and "Woman-loving Woman." Screening Room of Meler Hall, Salem State Coll. 7:30pm.

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, and offering informal concerts. Interested musicians (& listeners!) call Mark 236-4888, Rachel 742-7997 or Frank 266-9423.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VTINH — League of Gays (LOGS), a gay man's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)833-4047 or 626-3818, or write: Box 703, St. Johnsbury, VT 05819.

monday

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August, these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Providence, RI — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.



tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-8883.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 287-7573.

Boston, MA — Sons of the Suns, a weekly meeting for homeless gay men over 18. Center Club, 48 Boylston St. (second floor). 9:30am. Info: 247-9141.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Boston, MA — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 266 Eli Center. 7pm.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.



thursday

BOSTON, MA — GAY COMMUNITY NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Boston, MA — SUMMER FRUITS: Creative works by Boston gay men: Theater (Boys Curse, choreopoem performance by clover chango); dance (original choreography with poetry by Beaker Jones/Tim Conant); visual art (New Forms of Drag by Gene Mignolla of Fruit of the Moon Designs). Cauldron Experimental Theater, 22 Randolph St. (off Harrison Ave. near Dover T stop) Sept. 18 at 8pm; Sept. 19 at 4pm; Oct. 2 and 3 at 8pm. \$3/4 suggested donation (more if/less if). Fresh fruit and punch.

Cambridge, MA — Boston Area Lesbian and Gay History Project presents Charley Shively speaking about "Love letters to Walt Whitman" (from the lover who inspired the Calamus poems). Phillips Brooks House, Shepherd Rm., Harvard Yard. 7:15pm. \$2 donation.

Boston, MA — Community Forum to discuss strategies for organizing around violence against women and about Take Back the Night. 7:30pm. Church of the Covenant, 676 Newbury. Sponsored by Boston Women's Coalition.

Boston, MA — Chiltern Mt. Club. Saco River Fall Foliage Canoe Trip. Info: Roy (617) 247-1206 (h) or 864-5770 ext 5770 (w).

Boston, MA — Triangle Theater Co. See Oct. 1 above.

3 sat

Boston, MA — Boston Alliance of Gay and Lesbian Youth Festival (rescheduled for

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples Congress in Detroit and the National Days of Resistance in November. Info: 424-1178.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 428-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Woman's Center, 46 Pleasant St. 354-8807.

Bridgewater, MA — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meeting on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays," a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

friday

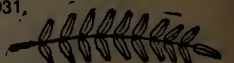
BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS / 1/2 HOURS AFTER 6 AND SHARE ENERGY. 'REFRESHMENTS' AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

Concord, NH — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

saturday



Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (asp Wed & Thurs eves) or 426-9371 (eves).

today) will be held on Ciamante Field in the Fenway (near the Rosa Gerdan and the Museum of Fine Arts) from noon to 5pm. Games, prizes, food and drink. Folkdancing taught! Info: Kevin 338-9472.

Providence, RI — Gay Youth Group (ages 14-21 only) meets every Saturday. Info: 272-9247.

Boston, MA — Cauldron Experimental Theater. Summer Fruits. See Oct. 2 above.

Warner VT — Gay Calabration. Blue Tooth, Sugar Bush Access Rd. Live band, buffet, door prizes. 8pm. Tickets available at the Nutshell (Burlington). Info: 862-5455.

Cambridge, MA — Apple-picking and picnic for lesbian mothers and children. Meet at Cambridge Women's Center, 46 Pleasant St. at 11am. Bring picnic lunch and money for apples. Carpooling to orchards to be arranged. Info: 354-8807.

Henniker, NH — NH Coalition of Lesbians and Gay Men will be offering a seminar and 15 workshops at Pat's Peak Ski Lounge. Info: 485-3144.

Boston, MA — "Raygun's assault on civil liberties: the creation of scapegoats," a talk by Nancy Gertner at the Community Church of Boston, 565 Boylston St. (Copley Square). 11am.

New Haven, CT — Somawhara Two Coffeehouse for lesbians and gay men presents singer-songwriter John Calvi of Vermont. 425 College St. (upstairs). 9pm. \$2 donation.

The deadline for Calendar items is Tuesday at noon for the following issue.